A GODLIE AND LEARNED EXPOSITION, VPON THE XXV. PSALME of DAVID: Written in Latine by the learned Diuine, and famous Clerke, M. NICOLAS HEMMINGIVS at Haffnia in Denmarcke.

Newly translated into english, by R. R.

Psal. 89. verse 14. 15. 16.

Mercy and truth O Lord, shall goe before thy face: Blessed are they that knowe thee aright. They shall walke in the light of thy countenance, in thy name shall they reioyce all the day, and in thy righteousnes shall they be exalted.



Imprinted at London by Thomas Vautroullier, dwelling in the Blacke Fryers, by Ludgate.

1580.

'76-2203



TO THE RIGHT VVORSHIPFVLL, M. DAVID LEWYS, DOCTOR OF the Lawes, Lieuetenant, Iudge and Preſident of her Maieſties high Court of the Admiralty of England: my ſingular good Mœcenas: Grace and Peace in the Lord Ieſus Chriſt. Amen.

HOVV admirable doubtles, & notable the diuine prouidence of God, appeareth touvardes his elect and choſen ſeruaunts: And hovvie ſeuere his iudgements are vpon the indurate & reprobate, As there vvas in Noas arcke, by preſeruation of thoſe fevve, a ſpeciall ſpectacle of the one, (Right worſhipfull Benefactor, and worthy Patrone,) *And in the ſubuertion of Nemrode, that proude Gyant, In the ouerthrovv of Babell, his preſumptuous en-*

Geneſ. 6.

Geneſ. 11.

terprise, and in the confusion of those languages, a manifest myrrour of the other. So did God by his diuine prouidence, after that ordaine his Sonne Iesus Christ, very God, and very man, conceaued by the holy Ghost, in the vvombe of a virgine vndefiled, at due tyme appoynted. As the Prophet Esay sayth, cap. 11. To come forth, like a rodde out of the roote of Iesse, and a flower to ascende out of the roote thereof, & that the spirite of the Lord should rest vpon him, the spirite of wisedome and vnderstanding, the spirite of counsell and fortitude, the spirite of knowledge & godlines, and that the spirite of the feare of the Lorde shoulde also repleniſhe him. *Moreouer, sayth the same Prophet in the same place.* He shall not iudge according to the sight of the eyes, neither shall he reproue according to heare say, but in righteousnes shall he iudge the poore, and reproue in equitie, for the meeke sake on the earth. *And againe he proceedeth yet further, saying:* And he shal smite

the

the earthe, with the rod of his mouth, and with the ſpirite of his lippes ſhal he deſtroy the wicked. *In theſe three ſentences tõcurrẽtly appeare: Firſt, the firſt cõmig of the ſonne of God, vvith the povver of the holy Ghoſt into the vvorld, to cal the nations of the earth vnto the knovvledge of ſalvation, by preaching of the Goſpell. According to that ſentence.* In this appeared the loue of God to vs ward, becauſe God ſent his onely begotten ſonne into the world, that we might liue by him. *Secondly, appeareth a certaine deſcription, in vvhat maner he vvill regard the afflicted, or poore in ſpirite, the aſſaulted by ſinne, and the oppreſſed by Satan, as hovv by trialls of their faith in afflictions, he vvould be a iuſt iudge on their behalfe, and a revvarder of the iniuries and iniquities by them ſuffered, at his ſecond comming, as it is vvritten.* Be glad thou daughter of Syon, reioyce Iſraell, reioyce & be glad with all thy hart, thou daughter of Ieruſalem, the Lord hath taken away thy

1. Iohn. 4.

punishment, & cast out thyne enemies. The king of Israell, euen the Lorde him selfe is in the midst of thee, thou shalt not neede to feare any misfortune. Sopho. 3. *Thirdly, appeareth the terrible vvarnings of his vvrath frō heauē, beyond all humane expectatiō, miraculously shevving signes and tokens in the element of the heauēs, & smiting the earth, as vvith late generall earthquakes, & particular subuersions of the Romish Synagogues, most notably signifying the desolation of that shameles Babylon, and her speedy iudgement, according to that saying:* And I will breake the bowe in thy left hand, and I will cast away thyne arrowes out of thy right hand. Vpon the hills of Israel shalt thou fall, and all thy hostes, and the people that are with thee. Ezechiel 39. *Vvhich premonishments, as the holy ones of God do by Gods prouidence finde to be true, to their comfort: and those indurate enemies of God and his truth, also feele the iustice thereof at this daye, as a preparation vnto the final*

iudgement

iudgement day. So vve reade in diuers places of the sacred Bible, howve God hath louingly vvarned and armed his holy Patriarkes, Prophets, Apostles, and others his elect, against the temptations of sinne, the inuasions of Sathans suggestions, and his horrible vexations. Amongest vvhich number of the holy ones and elect of God, (Right worshipfull Patrone) *there vvas not any one Prophet more neare in affinitie vnto Christ our Sauiour, then vvas the Princely Prophet Dauid: none so chiefly chosen of God, to rule in Israell and Ierusalem. 1. Reg. 16. None more tempted of the enemies of God. Psal. 25. & 138. More tryed in afflictions. Psal. 17. 38. 86. More constant in confidence of God. Psal. 51. 56. Nor more conquerous ouer the enemies of God, and his truth. 1. Reg. 17. 30. 51. 2. Reg. 5. & 6. Nor any more aduauncing the glory of God in his Church, by establishing true diuine seruice to the honour of God, furnishing the temple vvith singers and Priestes, as it appeareth in 1. Parala cap. 13. vsque ad 25. cap. Al-*

ſo compoſing that excellent booke of ſacred Pſalmes, as a perpetuall inſtrument of heauenly harmonie to the praiſe of God, and cõfort of the godly. And finally, no one Prince nor Prophet of God, had greater promiſe of proſperitie and bleſſings, then vvas vnto this princely Prophet Dauid, and vnto his poſteritie, promiſed from God by the mouth of the Prophet Nathan, as appeareth 2. Re. ca. 7. And theſe are the cauſes vvhich lately moued me to take in hande this ſelect 25. Pſalme (about 13. yeares paſt, learnedly interpreted in Latine, by that vvorthy Diuine, and famous clercke, Nicolas Hemming,) and according to my beſt abilitie, though ſclender, to tranſlate the ſame into our english tongue, to the aduauncement of Gods glory, the comfort of his church, in this my natiue countrye of England, as partly to the adiument and furderance of my ſimple poore ſtudye, but more ſpecially for ſoules health, and conſolation, in theſe later dayes, vnto the houshold of faith vniuerſally. For as S. Iſidore ſayth in lib. de ſummo bono.

Ora-

Orationibus mundamur, lectionibus instruimur. *So by this Pſalme, as by forme of prayer, may be clenſed the impuritie of mās corrupt mind, and by reading and meditating the interpretation thereof, may the minde purified, be enſtructed and reformed in ſpirituall edifying. And as that auncient father* Caſſiodorus, (*interpreting that Pſalme*, Confitebor tibi in vaſis,) *ſaith it is excellently defined, that the Pſalmes are veſſels of truth, as ſpirituall veſſells keping the Lordes vvine in an vncorrupt ſauour. Moreouer* Baſilius in Hexameron, lib. 9. *vvriting in praiſe of the Pſalmes, ſayth*: That the Pſalmes doe driue away deuils, inuite Angells to furder our welfare, are ſhieldes in nightly terrours, and the ſolace of day labours, a defence vnto children, an ornament vnto younge men, a comfort vnto olde men, a moſte apt comelines for womē, it maketh deſert places to be inhabited, it teacheth cities ſobriety, it teacheth the firſt foundation for younge beginners, encreaſe

vnto thoſe that goe forward, & a ſtable foundation to thoſe that are perfect. *And as for the further reaping of frute, in reading this interpretatiō, I dare boldly by Gods grace, promiſe ſo much to be profitable for the time preſent, as S. Auguſtine himſelfe in reading, proued in his time, vvriting thus in his* 1. *Homely vpon S. Iohns Goſpell*. Reading ſayth he, is as the oyle in the flame, if there be ſufficient wherewith to feede the ſame, it giueth light, it encreaſeth and continueth. *So likevviſe ſhall this interpretation, as I truſt in God, both giue light to the minde of the Reader, ſufficient for the text, and encreaſe both zeale of meditation, and contiuuall profite therein. VVhich that it may ſo doe, to the good pleaſure of God, and good expectation of man, I moſt humbly ſhall deſire and crave dayly of the Almighty. In the meane time for patronage of ſo vvorthy a vvorke, reſigned by my ſo baſe skill, as I am partly of myſelfe abashed ſo to doe, yet as for your beneficiall goodnes heretofore tovvards me, I*

may ſeeme a due debter vnto your vvor-ſhip of thankefulnes herein, in the ſimpli-citie of a true good vvill according to my skill, nothing doubting of your fauourable and acceptable patronage thereof, ſithe as I am by proofe ſufficient perſvvaded of your godly inclination and vertuous diſpoſition, tovvards the furderance of Chriſtian pro-feſſion, all ſingular artes, & good literature: So for conſiderations before ſpecified, doe I moſt humbly commit vvith all humble ſub-miſſion and dutifull regard the pretence of this my good vvill, and protection of this vvorke, vnder the vvinges of your vvor-thy acceptation in the Lord Ieſus our Saui-our. VVho as in authoritie of long time pla-ced, for your condigne rare vertues, you may condignely haue attributed vnto you that olde adage of Caſſiodorus, lib.3.cap.29. Diu iudex dicatur, qui diu iuſtus proba-tur. *So I hartely beſeech the Lord and giuer of life, long and bleſſedly to augment in you that ſame* Specioſum caniciei iudicium, *vvhich Eccleſiaſticus ſpeaketh of,* cap.25.

to thaduauncement of Gods glory, the cõtinuall honour of our moſte gracious Soueraign Lady & Queene Elizabeth, (vvhoſe gracious gouernment the Lord God graunt long & proſperous ouer vs,) & conſequently to the comfort and commoditie of this your natiue cõtry of England. And finally that as the renovvmed Prophet Dauid (after the inſtructiõ giuẽ to his ſonne Salomõ, and the prayer vvhich he made vnto the Lord for him, and for all his people) died in a good age, full of yeares, vvealth and glory: So the Almighty and immortall God, graunt you after the accomplishment of many yeares in perfect felicitie & true fame vpon earth, the bleſſed fruition of eternall felicitie, and ioyes interminable, vvith the ſame God and his elect Saincts in the heauenly Hieruſalem. Amen.

Your worthy Worſhips moſt humble
and bounden Oratour in the Lorde,
RICHARD ROBINSON.

The Argument.

THIS Pſalme for a great part is in forme of a prayer. For Dauid prayeth vnto the Lord that he would teach him his waies, forgiue him his ſinnes, and deliuer him from all his enemies, and alſo that he would at length deliuer all Iſraell, that is, all the faithfull from out of all calamities in this life.

The xxv. Pſalme, being 22. verſes.

1 VNto thee O Lord haue I lift vp my ſoule.

2 My God in thee haue I truſted, I ſhall not be confounded, neither ſhall mine enemies reioyce ouer me.

3 Yea all that truſt in thee ſhall not be aſhamed, but thoſe ſhall be aſhamed that tranſgreſſe without cauſe.

4 Lord ſhewe me thy wayes, and teache me thy pathes.

5. Direct me in thy truthe, and teache me, becauſe thou art the God of my ſaluation, in

thee haue I truſted all the day long.

6. Remember O Lorde, thy louing kindenes & thy mercies, becauſe they are euerlaſting.

7. Remember not the offences of my youth, neither yet my daily tranſgreſſions. According to thy mercy remember thou me, for thy goodnes ſake oh Lorde.

8. The Lord is good and iuſt, therefore ſhall he teache ſinners in the way.

9. He ſhall direct the afflicted in his iudgement, he shal teache the afflicted their waies.

10. All the waies of the Lorde are mercy & truthe, to thoſe that keepe his couenant & his teſtimonies.

11. For thy name ſake O Lord, wilt thou be merciſull vnto my ſinne, for it is great.

12. Who is he that feareth the Lorde? he ſhal teach him the way that he would choſe.

13. His ſoule ſhall abide in felicitie: and his ſeede ſhall inherite the lande.

14. The ſecrete of the Lorde is vpon them that feare him: And he shall make knowne his couenant vnto them.

15. Mine eyes are alwayes vpon the Lord of hoſtes: becauſe he ſhall bringe my feete out of the ſnare.

16. Looke vpon me, and haue mercy vppon me, becauſe I am alone and in trouble.

17 The

17. The ſorowes of my hart are encreaſed, deliuer me out of my miſeries.
18. Looke vppon myne afflictions and my trauell, and be fauourable vnto all my ſinnes.
19. Behold myne enemies, becauſe they are encreaſed, and they hate me with an vniuſt hatred.
20. Preſerue my ſoule and deliuer me, that I be not made ashamed, becauſe I haue truſted in thee.
21. Integritie and equitie shall preſerue me, becauſe I haue truſted in thee.
22. Deliuer Iſrael O God out of all her troubles.

THE INTERPRETATION OF THE 25. PSALME, WITH OBSERVATION of the doctrines thereof. Being seuen partes.

The first part of the Psalme is comprised in these 3. verses.

1 VNto thee O Lord haue I lift vp my soule.

2 My God, in thee haue I trusted, I shal not be confounded, neither shall mine enemies triumphe ouer me.

3 Yea all that trust in thee shal not be ashamed. But those shal be ashamed which transgresse without cause.

The Interpreter.

The content of the first part.

THE first part is a most apt and fit exordium or beginning. For as it truly describeth the affects or meanings of thē which praye, and sheweth vppon what foundation the faithfull

faithfull doe leane or rest them selues in time of prayer: So also declareth it, whose prayers they be which can not be heard. And this doth Dauid handle in these three first verses.

Verse. 1. Vnto thee O Lord haue I lift vp my soule.

The Exposition.

The first part of this Psalme, to wit, the beginning, is take from the profession of faith for the promise sake, ẏ which promise faith doth beholde in time of prayer. For as without the promise our prayer hath nothing wherupon to stay it selfe: So the promise without faith, (through mans offence) is made frustrate. The beginning taken frō the profession of faith builded vpon the promise

Now let vs more deepely consider ẏ words, by ẏ which after Dauids example we may the better be instructed, how to call vpon God aright.

First Dauid directeth his prayer vnto God him selfe, no doubt, thinking vpon the commaundement of God, and vppon his promise: Namely, that God woulde for the promised Messias sake, heare him. For as by the com- Dauid prayeth thinking vpon the commaundement of God, and vpon his promise.

THE INTERPRETATION OF THE 25. PSALME, WITH OBSERVATION of the doctrines thereof. Being seuen partes.

The first part of the Psalme is comprised in these 3. verses.

1 VNto thee O Lord haue I lift vp my soule.

2 My God, in thee haue I trusted, I shal not be confounded, neither shall mine enemies triumphe ouer me.

3 Yea all that trust in thee shal not be ashamed. But those shal be ashamed which transgresse without cause.

The Interpreter.

The content of the first part.

THE first part is a most apt and fit exordium or beginning. For as it truly describeth the affects or meanings of thē which praye, and sheweth vppon what foundation the faithfull

faithfull doe leane or rest them selues in time of prayer: So also declareth it, whose prayers they be which can not be heard. And this doth Dauid handle in these three first verses.

Verse. 1. Vnto thee O Lord haue I lift vp my soule.

The Exposition.

The beginning taken frō the profession of faith builded vpon the promise

THe first part of this Psalme, to wit, the beginning, is takē from the professiō of faith for the promise sake, ẏ which promise faith doth behold in time of prayer. For as without the promise our prayer hath nothing wherupon to stay it selfe: So the promise without faith, (through mans offence) is made frustrate.

Now let vs more deepely consider ẏ words, by ẏ which after Dauids example we may the better be instructed, how to call vpon God aright.

Dauid prayeth thinking vpon the commaundement of God, and vpon his promise.

First Dauid directeth his praier vnto God him selfe, no doubt, thinking vpon the commaundement of God, and vppon his promise: Namely, that God woulde for the promised Messias sake, heare him. For as by the com-

maundement we are bound vnto the dutie and seruice of Inuocation or prayer: So by the promise, we are stirred vp in time of praying, and we conceaue assured hope to obtaine those things which are for our welfare and saluation. Let vs therfore, after Dauids example not cal vpō any Saincts, nor Angels, or any other creature, but vpon God him selfe, trusting in his commaundement and promise: and let vs set against our weakenes and vnworthines, the strength and worthines of our Lorde Iesus Christ. Moreouer where he sayth: I haue lyfted my soule, he signifieth that true Inuocation or prayer consist not in the clamour of the tongue, but in the sighing of the hart, & in eleuating the soule vnto God him self. Wherfore the soule of man when he prayeth, ought not to be drowned in these worldly matters, or to be busied in things earthly, but to be lift vp aboue all creatures, and to be eleuate euen vnto God him selfe.

True Inuocation or prayer.

For it is not enough for vs to lyft vp our handes, but we must with our haudes lift vp the hart it selfe also. That our prayer may be made in truth, and not in hypocrisie. Whereupon Hieremy sayth cap. 3. Lamentations: Let vs lift vp our harts & hands vnto God in heauen aboue. And this same Dauid in his

145. Psalme affirmeth, The Lorde is neare vnto all them, that call vpon him in truth.

But how shall the soule of man be lyft vp vnto God? By two winges as it were: whereof the one is, ouer mindeful, thinking vpon the mercy of God, commaunding the seruice of Inuocation, promising that he will heare such as call vpon him, & requiring of vs thankefulnes, according to this saying in the 50. Psal. Call vppon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie me. Here doth Dauid besides the commaundement and promise put him selfe in minde of thankefulnes. And as it is sayd by Christ him selfe in the 15. of S. John. If you abide in me, and my wordes abide in you, aske whatsoeuer ye will, and it shall be done vnto you. Therefore it is not enough for a man to behold the commaundement & promise, except he also bringe therewith a godly purpose. For he that prayeth with a defiled conscience, and with a godlesse purpose, doth in vayne poure out his prayers. Wherefore it is sayd in the 66. Psalme. If I regarde any wickednes in myne hart, the Lord will not heare my prayer. Againe in 1. John 3. If our hart condemne vs not, then haue we boldenes towards God, and whatsoeuer we aske, we receaue of him.

Two winges whereby the soule of man is lift vp vnto God

The first winge.

And S. James sayth 4. chap. you aske & receaue not, because you aske amisse, that you might consume it on your lustes. Let vs therefore obediently followe the minde of S. Paule 2. Timo. 2. which sayth on this maner: Let euery one which calleth vpon the name of Christ depart from iniquitie.

The second wing wherby the soule of man is lift vp vnto God, *Ioh. 6.*

The other winge is our assured confidence in our Lord and Mediator Iesus Christ, who hath set downe this most sweete promise, before his disciples: whatsoeuer you shall aske my father in my name, he shall giue it you.

This is a most sweete promise: wherin two thinges are specially to be obserued, namely an vniuersall token (whatsoeuer) and the maner how to pray: (In my name.)

After what maner we ought to pray. *Math. 7.*

The vniuersall promise is to be limited vnto a certaine nature. Like as S. John doth interprete the same. 1. Ioh. 5. where he sayth: whatsoeuer we shall aske according to his will, he heareth vs, for it becommeth not good children to aske of their father any thing, that is contrary to their fathers will. But as it is contrary vnto the fathers will, if his child aske of him a Scorpion or a Serpēt, that is, a thing hurtfull by any meanes: And cōtrariwise as it is very acceptable vnto the fathers will, if his child aske of him things profitable and wholsome

some: so goeth the matter with our heauēly father. For if we aske any thing cōtrarie to the glorie of our father, and against our welfare he doth not heare vs, but prouideth better for vs. He giueth vs a loafe of breade and not a stone, he giueth vs an egge, & not a scorpion. *Math.7.*

To be short whatsoeuer we aske which redoundeth to his glory and our welfare, this do we truly obtaine by & through our Mediator Iesus Christ. Although the maner of his hearing vs, doth not alwayes fall out agreable to our expectation, and foolish carnall iudgemēt.

The maner how we should cal vpon God is added in the promise, where he sayth: In my name, that is, in acknowledging me and putting your cōfidēce in me. This acknowledgement cōsisteth in the knowledge of the natures in Christ Diuine and Humane, namely: that he is perfect God and perfect Man, in vnity of person, and in function of our redemption, that is to say, in an euerlasting Priesthood. Faith or confidence dependeth vpon acknowledgement, namely, when man truly beleueth that this Christ, God and Man, this euerlasting high Priest, is the redeemer, and intercessor for man vnto his father. And that in all points he will be such a one vnto him, as in the Gospell he is nominated (that is) preached. For

How God is to be called vpon.

Faith in our prayers how and vpon whome it dependeth.

the name hath a relation vnto ỹ woꝛd, which is
preached as concerning Chriſt.

This maner of prayer conteineth three things in order.

This oꝛder of prayer oꝛ inuocation muſt
we diligently obſerue. Foꝛ it both conteyneth
manifold doctrine, & wholeſome admonitions,
yea and alſo effectuall conſolations.

The first touching Doctrine containing foureadmonitions.

The doctrine is after a foure fold maner.
Foꝛ firſt it teacheth, that our owne woꝛthines
(which is none at all) ought to be excluded
from our pꝛayers. Secondly we muſt lay a-
way from vs quite all hipocriſie whereby eue-
rie our action is infected oꝛ polluted. Thirdly
we muſt caſt downe flat all pꝛophane and hea-
then vaine boaſting, and glozying in our owne
merites: ſuch as was in Menelaus, which vp-
bꝛaided Iupiter with, that ſame huge ſacrifice
of a hundꝛeth beaſtes wherewith he had hono-
red him. Fourthly we muſt make a difference
betwixt Chriſtian pꝛayer, & that which other
ſectaries doe vſe. Foꝛ Chriſtian pꝛaier reſteth
her ſelfe vppon confidence in the Mediatoꝛ,
whom pꝛophane perſons do not acknowledge.

Hecatombas.

The ſecond order touching admonitions.

They are admonitions, in that this maner
of pꝛayer puttech vs in mind of our own blind-
neſſe. Foꝛ when it is ſo that we muſt aſke and
craue what we woulde haue, in the name of
Chriſt it can not be doubted, but they muſt be
ſpeciall great matters, which we had neede to
craue.

craue. It behoueth vs therfore to opē our eyes and diligently to looke about, what thing publikely and priuatly do grieue, and molest vs, what things Inwardly and what outwardly, what corporall & what spirituall thinges may be desired of vs, that in all these we may flie vnto our most mercifull father by our Mediator Christ Iesus.

They are consolacions, in that, this maner of prayer doth comfort those which call vpon God, against two most special lets & Impedimentes, carnall distrust, and our owne vnworthinesse. For except we shoulde in time of our praier endeuour our selues in the confidence of our Mediator, our carnall distrust (which the remembraunce of our manifold sinnes encreaseth) would vtterly discourage vs from praying: and we all should easily dispaire with the cogitation of our owne vnworthines: which of our selues are vnworthie to come forth before the face of God, but that the assured confidēce which we haue in our Mediator doth remedie these euils. For this doth vanquisheth carnall distrust, and also glorieth not in her own worthines, but in the worthines of Christ. Hither to pertaineth ỳ saying of Thapostle S. Paul. Rom. 5. By faith we haue peace with God through our Lord Iesus Christ, by whom al-

The third order touching consolacions.

Two special lettes in time of prayer: carnall distrust, and our owne vnworthines.

A remedy gainst thos euills.

so we haue accesse, through faith, vnto this grace wherein we stand.

With these very wel agreeth the aunswere of our Lord, made vnto ỹ woman Samaritan, Ioh. 4. For so he sayth: The hower cõmeth, & now it is, when the true worshippers shall worship the father in spirite, & truth. For the father requireth euen such to worship him.

True worshippers of God what they be and how.

The woman Samaritan thought, that the efficacie of prayer consisted in the worthinesse of the place. For sayd she, Our fathers worshipped in this mountaine, and ye say that in Hierusalem, is the place where men ought to worshippe.

From this opinion did Christ call the woman, and setteth before her the true maner of praying, namely, that we must worshippe the father (vnto whom no man may haue accesse, but by his sonne) In spirite, and trueth. In Spirite, surely, that is, by a liuely faith or confidence in God, which confidence is a motion stirred vp by the holie Ghost, and leaneth or resteth vpon the merites of the Mediatour. And In Trueth, that is, sincerely and without hypocrisie, that our mouthes pronounce not any other thinge, then that which our heartes doe inwardlie meditate.

In Spirite & truth.

By these doe I thinke may playnelie appeare

peare howe necessarie these two winges are. The mindfull thinking which we ought to haue of God commaunding vs to pray, and promising vs that we pray for, with the condicion of thankefulnesse to be rendered to our benefactour: And the confidence in our Mediatour. By the which two winges our soule is lift vp vnto God, that our prayers may pearse the cloudes, please God, and be heard. Hitherto as touching the first verse, now followeth the second.

The former two winges briefly concluded.

Verse 2. My God in thee haue I trusted, I shall not be confounded: Neither shall myne enemies reioyce ouer me.

Whereas the Psalmist sayth, my God, it is a speach of singular faith and confidence which the Apostle S. Paule often times vsed, but in one place specially: And although there is one God of the Iewes and of the Gentiles, yea and also of the whole world: &c. yet notwithstanding God is properly called the God of his Church, by reason of his peculiar promise, in which Church he which is a liuely member may applie to him selfe that which is common to the whole body. And

Dauids confidence in time of prayer depending vpon Gods prouidence.

pet doth he not by this meanes diminish any other member, whiles he claymeth vnto him selfe that which is common: for by faith is it so made proper vnto euerie one, that nothing be lacking in the rest of the members.

Wherefore as it is a speach proper vnto the vniuersall Church (our God, and our father) so euery godly mã may rightly say with the heart. My God, and my father. Hereof is it that God is called the God of Abraham, Isaac, and Iacob &c. And pet this speech taketh not originall out of the mouth, but from the verie deepe and inward affect or motion of the heart, and bursteth out with a full confidence in God, whereuppon followeth. I haue trusted in thee, that is, in all this cause against my aduersarie Saule, I haue not fled vnto mãs helpe and sauegard, but trusting in thy promise and goodnesse hitherto I haue bene preserued in safetie. Wherefore as pet I haue hope, that vnder thy protection I shall still abide in safetie. And therefore vnto this he adioyneth: I shall not be confounded, neither shall mine enemies reioyce ouer me.

Whereof it is that God is called the God of Abraham, Isaac and of Iacob.

In the word, not of confusion there is a trãsposition, for the consequent is placed in steade of the antecedent. For in deede, to be confounded,

founded, they are sayd, which being frustrate of their hope, be as a mocking stocke vnto others, whereuppon it comes to passe, that of right, they are made ashamed, and giue occasion vnto their enemies to insult vpon them. Therefore the meaning is: I shall not at all be frustrate of my hope, sithens thou art my God, on whom, as alwayes, in this cause for thy promise made vnto me, I haue had affiance: So doe I nowe assuredly trust also and beleue in thee. Let this Enthymema or imperfect sillogisme be therefore marked well of vs. My God in thee doe I trust, therefore I shall not be confouned: therefore, shall not mine enemies reioyce ouer me, as though I were cast out of Gods fauour. S. Paule seeth by this sillogisme to haue concluded that same notable Axioma, or sentence of authoritie to the Romanes cap. 5. Hope confoundeth not. For it is rightly applied: I hope, & I shal not be confounded, therefore my hope shall not be confounded.

Who be said to be confounded & who not.

But here we must discerne betwene things whereof vniuersall or personall promises appeare, and thinges whereof there appeare no promises of some or likenesse, such as specially appertaine vnto this life, without singular promises. In those the conclusion touching

likenes is ratified, but in theſe onely touching
Iob. 12. & 13. nature. As, when Iob ſaith, Yea if he ſhal kill
me, I will yet beleue in him, this reſpecteth
vnto ẏ vniuerſal promiſe as concerning ſoules
Iob. 19. health. Againe, whē he ſayth: I know that my
redeemer liueth: he meaneth to ſay none other
thing at all then ẏ which Dauid here ſpeaketh
of. My God in thee haue I truſted I ſhall not
be confounded: As who ſhould ſay: For al-
though I am now afflicted in bodie, am deſpi-
ſed of my wife, and other my frends, lye full of
byles & ſores, am bereft of my worldly wealth
& of my children: yet becauſe I truſt in thee I
ſhall not be confounded. For vnto all thoſe that
feare thee haſt thou promiſed ſaluation, which
Confidence of the godly depending vpon Gods mercifull prouidence, aboue mans expectation
I looke for: thou canſt not diſſemble. The
three men of Chaldea being commaunded to
worſhip the kings image, with this faith and
confidence in thee truſting, regarded nothing
the hotte burning ouen. For, they beleued that
Dan. 3. God was true, who had promiſed thoſe that
worſhippe him after this life, an incorruptible
crowne of life: as if they ſhould ſay, (being
readie to be caſt into the fierie fornace) Our
God, we haue truſted in thee, we ſhall not be
confounded. For at the leaſt, in the later day
(if it pleaſe thee not here to deliuer vs out of
daunger) it ſhall then appeare, that our confi-
dence,

dence in thee hath not bene in vayne: when theſe tyrants which here nowe ſeeke our deſtruction, ſhall be deliuered vnto the deuills to be tormented for euer. Very many examples of ſuch like confidence, both the Eccleſiaſtical hiſtory miniſter vnto this purpoſe, the reading whereof bringeth this ſpeciall frute: That it not only ſettes before our eyes examples of the iudgement & mercy of God, but alſo hath teſtimonies of fortitude, & of patience vnder affliction, yea of confeſſion of our ſinnes vnto God, and of aſſured confidence in him: Touching which frute of examples, Ieſus the ſonne of Syrach in his 2. chapter ſpeaketh Conſider the olde generacions of men, oh ye children, & marke them well, was there euer any coufoũded, that put his truſt in the Lord? or who hath cõtinued in his feare, & was forſaken? or whom did he euer deſpiſe that called vpon him? For the Lorde is gracious and mercifull, & both of great cõpaſſion & long ſufferance, which alſo pardoneth both ſinne, and ſaueth in the time of trouble. A relation to the examples of former ages

Vnto Abraham and his poſteritie was the land of Canaan promiſed. In the which promiſe Abraham truſting, departed out of the lande of Chaldea, & afterwards many yeares wandered abroad without any certaine ha- Gen. 12.

bitation, sometymes he tasted the crosse of famine, sometime he tryed the world in other inconueniences, and that for many yeares together, yet neuertheles constantly he determineth and beleueth by faith in the promise of God, that his seede should possesse and dwell in the lande of Chanaan. Seede of his body was promised him, wherein all nations should be blessed. But he at length finding him selfe without seede, and his wife Sara barren, beleued yet God so promising notwithstanding: whereupon it is sayd of him: Abraham beleued, and it was reputed vnto him for righteousnes.

A notable example of confidence towards God in Abraham.

Rom. 4.

Furthermore when as now his sonne Isaac was borne, of whome the promises were made, he was commaunded to sacrifice him, he obeyeth the commaundement, prepareth the fire, byndes his sonne, and stretcheth forth his swoorde, but inwardly in his hart he retayneth still this Enthymem, or syllogisme.

I trust in thee oh God, therefore I shal not be confounded. As if he sayd: Thou hast promised me seede in this my sonne Isaac, therefore, I shall not be frustrate in my hope, for before that thy promise doe fayle, my sonne ready for sacrifice shall come forth aliue out of the fire, that thy promise may remayne firme and

assured.

assured.

With like confidence doth Dauid determine him selfe. He was chosen of God to succeede Saule in his kingdom, he was anoynted of the Prophet by the commaundement of God, to be king: But what hapned? He is often times put in daunger of his life in ꝑ court of Saule, he is compelled to betake him selfe vnto the prophane nations for succour, and is often times betrayed euen of his very friends. But yet in these perplexities and most grieuous temptations, he concludeth: My God in thee doe I trust, therefore I shall not be confounded. And so through faith, in the vniuersall and personall promises of God, the thing promised is cõcluded in likenes through firme beliefe, which deceaueth not him, that putteth his trust in God. The like cõfidence of Dauid in God.

But as much as pertaineth vnto the matters of this life, (whereof there appeare no promises in likenes) faith concludeth the nature, and not the likenes. Dauid when he was exiled out of his owne kingdom by his sonne Absolon, speaking with Sadoche the chiefe priest, sayth: Bringe againe the arke of God into the citie, if happily I finde fauour in the sight of the Lorde, let him restore me againe vnto my kingdome, and make me to see the 1. Reg. 15. 25.

the same fauour and his habitacle. As if he should so haue said, thou art not acceptable vnto me, I am prepared for his will. Let him do vnto me as seemeth best in his sight.

Dauids hope to be restored vnto his kingdome.

Because here Dauid had not the promise of restitutiõ vnto his kingdom, whẽce he was depriued, through his own offence, he hath hope, not in any particular promise, to be restored vnto his regall dignity, but in the whole or generall. That God would not vtterly forsake him, but mercifully protect & defend him. For it is a word of cõfidence. Let him do vnto me as seemeth best in his sight. For he knew that God had promised pardon vnto penitent persons, from whose faith in ỹ promise this voice or speach burst forth.

In like maner let vs in matters belonging vnto this life, when we praye, conclude, through the promise of Gods fauour towards those that repent them of their sinnes, that he heare vs not in that maner as we do desire, yet most assuredly he will doe that which in his owne iudgement shall be good, and profitable vnto vs. who can not forsake those which trust in him. Assured confidence in him neuer fayled any man.

Touching Gods goodnes in hearing our prayers.

Furthermore lest any man should surmise that it is a singular priuiledge of a fewe per-

sons

sons to stande vpon such confidence, there followeth in the third verse, the foundation wherupon this confidence resteth, for so he sayth:

Vers. 3. Yea al those which trust in thee shal not be ashamed.

He sayd in the former verse: I haue trusted in thee, therefore I shall not be confounded. Nowe rendereth he the cause of this trust or confidence of the whole matter precedent, cõparing the particular with the generall, as with the fountaine, from which the declaratiõ of the cause doth specially proceede.

In the 49. chapter of Esay, God him selfe calleth his Church from worldly cogitations, vnto this foundation or consultation. For so he sayth: And kings shall be thy nursing fathers, and Queenes shall be thy nurses. They shall worship thee with their faces towards the earth, & licke vp the dust of thy feete, and thou shalt know that I am the Lord, for they shall not be ashamed that wayte for me.

The generall distributiue note which the Psalmist vseth in this place, is not onely to be referred vnto all estates and conditions of mẽ, but also to euery singular and particular man whersoeuer. Therefore this foundation or

the same fauour and his habitacle. As if he should so haue said, thou art not acceptable vnto me, I am prepared for his will. Let him do vnto me as seemeth best in his sight.

Dauids hope to be restored vnto his kingdome.

Because here Dauid had not the promise of restitutiõ vnto his kingdom, whẽce he was depriued, through his own offence, he hath hope, not in any particular promise, to be restored vnto his regall dignity, but in the whole or generall. That God would not vtterly forsake him, but mercifully protect & defend him. For it is a word of cõfidence. Let him do vnto me as seemeth best in his sight. For he knew that God had promised pardon vnto penitent persons, from whose faith in ỳ promise this voice or speach burst forth.

In like maner let vs in matters belonging vnto this life, when we praye, conclude, through the promise of Gods fauour towards those that repent them of their sinnes, that he heare vs not in that maner as we do desire, yet most assuredly he will doe that which in his owne iudgement shall be good, and profitable vnto vs. who can not forsake those which trust in him. Assured confidence in him neuer fayled any man.

Touching Gods goodnes in hearing our prayers.

Furthermore lest any man should surmise that it is a singuler priuiledge of a fewe persons

ſons to ſtande vpon ſuch confidence, there followeth in the third verſe, the foundation whereupon this confidence reſteth, for ſo he ſayth:

Verſ. 3. Yea al thoſe which truſt in thee ſhal not be aſhamed.

He ſayd in the former verſe: I haue truſted in thee, therefore I ſhall not be confounded. Nowe rendereth he the cauſe of this truſt or confidence of the whole matter precedent, cõparing the particular with the generall, as with the fountaine, from which the declaratiõ of the cauſe doth ſpecially proceede.

In the 49. chapter of Eſay, God himſelfe calleth his Church from worldly cogitations, vnto this foundation or conſultation. For ſo he ſayth: And kings ſhall be thy nurſing fathers, and Queenes ſhall be thy nurſes. They ſhall worſhip thee with their faces towards the earth, & licke vp the duſt of thy feete, and thou ſhalt know that I am the Lord, for they ſhall not be aſhamed that wayte for me.

The generall diſtributiue note which the Pſalmiſt vſeth in this place, is not onely to be referred vnto all eſtates and conditions of me, but alſo to euery ſingular and particular man whereſoeuer. Therefore this foundation or

This foundation of prayer is a consultatiō,

principle ought to be in the sight of all godly persons, (which is, as I haue sayd) euen as an assured place of refuge, whereunto the mind of the troubled person flyeth: that it doe not vterly perishe in the diuers kindes of temptations, but rather persist as inuincible against all temptations whereby it is vexed & disquieted euen vnto very despaire. If thy flesh at any time rise vp against thee, examine thyne hart, and see whether any sparke of faith lye hyd there yea or no, if thou feelest a sparck of faith,

A good admonition of the Interpreter against fleshly instigations vnto sinne,

beseech the spirite of God more ardently to excite the same, & so being stirred with faith, rayse vp thy selfe against the flesh with this consultation: None which put their trust in God shall be ashamed, (that is, which cleaue vnto the promises of God with a true faith, & looke for saluation with a true faith, shall not be frustrate of their hope.) Therefore, I trust in God, and most assuredly beleue his promises will be ratified, therfore I shall not be confounded.

Against temptations in the agonie of death

After the same maner, must we do in other temptations, and specially in the agonie of death. For then chiefly aboue all other tymes shal the practise, or action of this consultation be necessary.

But lest that any man deceaue him selfe with

with a visor of faith, we must obserue the Antithesis or contrarietie object, which is set before the foundation of faith, namely: They shall be confounded, which transgresse without cause. For out of this Antithesis, by a place, from contraries, may easily be shewed, where true faith abideth in the hart, & where a shewe of faith onely presenteth her selfe in sight. For there are two kindes of men here noted, whereof some haue a true faith, and others are bewitched with a vision of faith. The one sort of these shall not be confounded, but the others shall be confounded, that is, being nourished with their vaine hope, shall be confounded. Those that trust in thee shall not be ashamed. Here when as Those which trust in God, & Those which offend without cause, are layd together, the more obscure part of these twayne, ought to be expounded by ỳ part more cleare, and therefrom, as it were, to borowe this light. Because therefore, it is not difficult to iudge who are called sinners, let vs from thence borow a definition of those which truly trust in God, & shall not be made ashamed. For without all doubt they doe rashly transgresse which when they haue swarued from God, feare neither to offend God, nor men, although they are not prouoked with any detriment or iniu-

A difference of faith in two sortes of men.

The one hauing faith. The other a shew of faith.

The conclusion for both parts.

ry. For it is all one with them, do they well or euill, so secure and careleſſe liue they without feeling of ſinne, or of the iudgement of God. The worde Habogedim, in hebrue ſeemeth to haue his ſignification of apparell, which is eaſily put on, and of. As therefore a garment which a man weareth is eaſily put of, ſo they doe rashly or wilfully caſt of faith towardes God and friendſhippe towardes men as whom they loued before, now without cauſe, that is, being not prouoked with any iniurie, them they hate.

In this ſenſe doth Hieremy vſe the worde in Lament. 1. where he ſayth: All her frends haue deſpiſed her, & are made her enemies.

In the hebrue, it is Bagedu, which word, as I ſayde, is borowed, of a garment, as if the Prophet ſhould haue ſayd: They which heretofore enioyed the frendſhip of Ieruſalē, haue now ſhakē of from them ꝯ amitie or frendſhip, after that Hieruſalem lyeth vanquiſhed of her enemies, & is periſhed with many calamities. Therfore ſuch are rash tranſgreſſors without cauſe, which wittingly & willingly doe ſinne, & liue without repentance, theſe ſayth the Prophet ſhall be confounded and made aſhamed, which truly is no maruell, becauſe they haue only a ſhew of faith, & not a liuely faith. For a

liuely

liuely faith can by no meanes stande with an euil conscience, for the conscience being forsaken, as S. Paule sayeth: there followeth a shipwraeke of faith.

Therefore it is a firme demonstration in Diuinitie, whose workes soeuer are vngodly and euill, they also are vngodly, euill, and voyde of faith. The workes of Nero were vngodly & euill: Therefore Nero was vngodly, euill & voyde of faith. For the profession of the mouth suffereth not, except the deedes proue answerable vnto the woords. For Paule writeth in his Epistle vnto Titus 1. thus. They professe that they know God, but by workes they deny him, whereas they are abhominable and disobedient, and vnto euerie good worke reprobate.

By these therefore it is manifest who may be called wilfull bolde sinners, against whome are opposed such as trust in the Lorde, as they which do not offend of wilfull boldnes, that is, which are such, as doe not decline from God, and neither wittingly nor willingly do offend but retayne faith & good conscience, flie from sinne and haue continually a good purpose of doing that which is right and well, least they shoulde offende God whom they feare, or hurt men, whom they loue as members of one bo-

Wilful bold sinners.

die. They which are such, haue true and liuely faith, whose hope confoundeth not. Of these men speaketh the 130. Psalme. Let Israell trust in the Lorde, because with the Lorde is mercy: & with him is plenteous redemption. Therefore these persons only may vndertake to include them selues vnder the principle deliuered: None that trust in the Lord shall be frustrate of their hope, I Dauid doe trust in God, therfore I shal not be disappointed of my hope. Let him therfore ỳ will pray vnto God, take vnto him this rule, then the which none can be more sure: if thou hatest sinne, if thou

Who haue a liuely faith.

flieſt vnto the mercy of God, if thou hast the good purpose of doing rightly if no purpose of transgressing remayne in thy minde, thou hast a liuely faith, and thou mayest boldly in Christ determine thy selfe against Sathan, the world and the flesh by this principle. They which trust in God shall not be confounded: I trust in God therefore I shal not be confoū-ded. But contrariwise if thou be not touched with feeling of sinne, if thou hast a purpose of sinne, thou hast then only a shewe of faith. Therefore in vaine art thou busied in this foū-daction, because thou art reputed amongst them which wilfully & wittingly offēd, whose prayer is an abhomination before the Lord God.

Who haue but a shewe of faith.

To

To such as wittingly and willfully offende God, do I annexe also Hypocrites, whose life though it seeme holy, & their maners vnfaultie, yet notwithstanding, because they doe trust in their vertues, & place the confidence of saluacion in their merites, they erre from the right way, and robbe Christ of his due honor: wherfore their prayers are made frustrate. Of these read in the first chapter of Matthew. Conclusion of the first part touching Hypocrites.

Hitherto haue we spoken of the first part of this Psalme, now we will briefly note the doctrines and playes of this chapter. For these places are fiue speciall. The places of doctrine are fiue.

The first, vnto whom we ought to flie in our prayers. That is, vnto God him selfe, to whom only the worshippe or seruice of inuocation is due.

Secondly, a definition of godly prayer namely, that it is a lifting vp of the soule vnto God, by confidence in his diuine promises.

Thirdly, that God doth truely heare them which pray vnto him, according to his promises.

Fourthly, that they onely can pray a right which truly repent them selues, and haue cast aside the purpose of sinning.

Fiftly, that Hypocrites, & sinners can not pray a right.

THE SECOND PART OF THE PSALME COMprised in these foure verses.

4 Lord shewe me thy wayes, and teach me thy Pathes.
5 Direct me in the trueth, and teache me: Because thou art the God of my health, in thee do I trust all the day long.
6 Remember o Lord, thy louing kindnes, & thy mercies, for they haue bene for euer.
7 Remember not the offences of my youth: nor yet my daily trāsgressions: According to thy mercies remember thou me, euen for thy goodnes sake o Lord.

The contēts of the secōd parte.

This part is a prayer, wherein Dauid prayeth to be gouerned and taught of God: and craueth pardō for his sinnes, especially which in his youth, he committed.

The Interpretation.

THis seconde parte of the Psalme, is a most ardent prayer. For as Dauid in the first parte prepared him selfe vnto prayer,

prayer, with a conceaued confidence in God, through his diuine promises: So in this second part he praieth most ardētly to be taught of God, to be directed, and to haue his sinnes pardoned, and that not for his merites, but for the mercie of God, which endureth for euer. This is the summe of his prayer: Now let vs more deepely consider all these poinctes. The scope of Dauids prayer.

First he sayth, Lord shew me thy wayes, or according to the Hebrewe worde, make knowen thy wayes vnto me, or make me to knowe thy wayes. But, to the ende we may vnderstand more plainly which be the waies of God, the vse of this word, way in the Scriptures must be expounded vnto vs. The way therefore is properly that, by which we goe from place to place. From hence metaphorically is this speach borowed, that our way is the order of our life, the rule and maner of our actions, from which doe grow these phrases of speache. The way of man: The way of God, The way of death, The way of life, The way of Iust persons, The way of sinners. These though they be obserued for most easie metaphors: yet it liketh me to declare them more plainly: But first of the way of man, and then of the wayes of the Lorde, we will intreate. Diuers metaphors of the word Way.

The way of man, in generall is, the or-

opa nō sunt causa regnandi . sed via regnan

der & institution of mans life which he liueth, whereupon we all from our birth day euen to our death, are called trauellers, guestes and straungers. And it is called the way, by reason of the boūd, from whence the meane whereby, and the end whereunto we passe. For, this way go we from this life by our actions, either vnto death, or vnto life. If our actiōs or deedes be euill, by them go we vnto death, if they be good and godly by them we passe vnto life. Not that our workes and deedes may deserue life, but because they are the way of life, or as Bernard speaketh. Our workes are not the cause of our ruling, but the way howe to rule. Fulgentius hath it in this maner. The life of man is his way, he that liueth euill, holdeth the way of errour, he that liueth well, goeth in the way of truth. Hereupon it appeareth plainly that mans way is after a two fold maner. The one of life, the other of death: That one is called of Dauid the way of the Iust, the other the way of sinners.

Bern:

Fulgent.

via { fidei / obedi

The way of the Iust, is after a two folde maner. The one of faith, the other of obedience.

via fidei

The way of faith is Christ, which onely leadeth vp men into heaue. Hereto pertaineth that saying of Christ. I am the way, the truth, and

and the life. Iohn. 14. Who so therefore abideth in Christ by faith goeth not astray, because he is in the way: he is not deceaued, because he is in the trueth: he dyeth not, because he is in the life. And Cyrillus sayeth. The holie and pure way, whereby we goe vnto the heauenly citie, is Christ. Faith the first parte of the way of the Iust. Cyrill.

The way of obedience, is the conformation of mannes life vnto the will of God, according to his will, as muche in deede as maye be done in this our imbecillitie of nature. Hereuppon are these Scriptures spoken: Walke you in my commaundementes. And Blessed are the vndefiled in the way, which walke in the law of the Lord, Psal. 119 That is to say, they which leade this life doe those thinges, which the heauenly doctrine prescribeth and commandeth. Both to be reuerted and conuerted that you may be returned vnto me. Let euery one returne from his euil way, and depart from his way of vngodlines. This is the way of the Iust, which is called both the way of man & of God. Of man in deede, so farre as he walketh in the same; & of God so farre as it is commaunded of God, and pleaseth him. Obedience the seconde parte of the way of the Iust. Iermy 25.

The way of sinners is called ꝑ way of ꝑ flesh whē by distrust mā liueth wickedly cōtrary to

The way of sinners after a three fold order.

the will of God. This way in many words is described as vnto the Rom. 1. & 2. Psal. 14. Ephes. 4. Gal. 5. & many other places of Scripture, which for breuitie sake I let passe & will onely set downe the orders of the wayes of sinners, which are three: whereof euery one hath foure steppes.

In primo ordine.

Cogitatio. Desiderium. Consensus. Actio.

In ỹ first order, are these steppes. 1. The cogitation of any thing vnlawfull. 2. The desire stirred vp with the cogitation. 3. A consent springing vp from the desire. 4. And the action or deede performed of him that consenteth vnto sinne.

Conscientia mala.

In the seconde order, in the first place is an euill conscience, which followeth a lewd dede, as smoke doth the flame. 2. Contempt of God whereby his maiestie is nothing esteemed. 3. Idolatrie or epicurisme. 4. The most iust punishment for the contempt of God, and the vniuersall vnrighteousnesse, whereby it commeth to passe, that men runne headlong, (as distract of their wittes) into all wickednes against God, against man, and against the dignitie of man.

Mens reproba.

In the third order, in the first place, is the reprobate mind, which with a peruerse iudgement iudgeth all thinges, and so calleth into doubt all religion, as we read of Paule the 4.

of

of that name Bishoppe of Rome. 2. After a reprobate minde followeth ἀπαλγησια, or Dedolentia, a ceasing from sorowing for sinne, when man (as S. Paule sayth) hath his conscience seared with a hotte iron. 3. After this ceasing from sinne followeth an endlesse impenitencie, whose frute in the agonie of death is desperation: 4. then which nothing may be thoughte more heauie, nor any thing more bitter. And these are the wayes of sinners, which lead men vnto eternall torments.

Nowe by a contrarie position, let vs describe the orders of the wayes of the Iust, and their steps.

The way of the Iust expounded.

In the first order are. 1. A godly cogitacion 2. A desire respondent to the cogitation. 3. A godly consent of the wil or purpose. 4. And the action or deede agreeing with the cogitation, desire and consent.

In the second order are. 1. A good conscience the most swete nurse, of old age (as sayth Pyndarus ỳ Poet.) 2. A more feruent loue of God. 3. Sincere worshipping of God. 4. And an vniuersall righteousnes, by which a mã endeuoreth in al things to do ỳ which is right & godly.

In the third order are. 1. A mind wel taught or instructed, and daily encreasing in wisedom and spirituall prudence. 2. Sorrowe, euen for

Bona conscientia, senectutis nutrix: (Pindar.)

euerie litle fault committed by ignorance, and infirmitie. 3. A perpetuall studie after holines 4. and an exprssible ioy of the spirite, wherewith the godly person hath peace with God & assuredly looketh for that end of faith which is the soules health. These are the wayes of the Iust, & blessed are they which walke in them. Whosoeuer therefore is touched with consideration of his soules health, let him forsake the way of death and let him seeke the way of life by Iesus Christ, neither let him dispaire by reason of his sinnes committed, for it is writtē Ezech. 33. The wickednes of the wicked shal not hurt him, in what day soeuer he be conuerted from his wickednes.

Heare hence also may it be vnderstoode, why the way sometime may be taken for euerie sect, vocation, maner, custome and constitution, as it is apparant in the Actes of the Apostles.

Via inter iam, & semitam, Via. Semita: And it liketh me to set downe this, that the diuines doe distinguish the way from the path: As they vnderstand in deede (by the way) that those commaundementes are to be accomplished, which are enioyned vnto euerie kinde of mortall men, such as those are which be prescribed vs in the Decalogue or Table of the Lawe. But (by the path) they vnderstand such things

things as are enioined either vnto this or that perſon in the reſpect of duty.

The wayes of the Lord are not taken after one maner. For ſometime the precepts & promiſes of God, are called the wayes of ỳ Lord, as in this preſent Pſalme thus, Lorde make me know thy wayes. Alſo Make me to walke in thy truth. Sometime the affections or motions of God do ſignifie the will, and maner of doing, as when it is here ſaid: All the wayes of the Lord are mercie & truth: Againe, Pſal. 145. The Lord is iuſt in all his wayes, & mercifull in all his workes. Somtime they are the confirmation of mans life according to the wil of God, which is commended & ſet forth vnto vs in his owne worde as where it is ſayed, Geneſ. 18. For I know him that he will commaunde his ſonnes and his houſholde after him that they keepe the way of the Lorde to doe righteouſneſſe and iudgement &c. After this ſorte in godly men are the wayes of the Lord, Faith, Hope, Charity, Patience, Righteouſneſſe, Mercie, Truth and other vertues proceeding from faith and the feare of God, which as they are commaunded of God, ſo doe they highly pleaſe him.

1 The wayes of the Lord expounded.

2

3

These being nowe thus briefly declared, vpon the vſe of this litle word, way, let vs here

returne vnto our text. Thy wayes (sayeth he) O Lord shew me.

Here the wayes of the Lord, do signifie the promises and commaundements of the Lord, which require faith & obedience. For, to know the promise & to kepe the commaundementes with faith, & study of obedience, bindeth man vnto greater punishmentes, according to that saying of the Lorde. The seruaunt that knoweth his maisters will and doth it not shal be beaten with many stripes. Wherefore seeing Dauid asketh to be instructed in the wayes of the Lorde, he also asketh faith and abilitie to performe the same. Luk. 12.

Furthermore where he thrise repeateth the same prayer. There must needes follow great causes of this praier. For first he saith, Lorde shew me thy wayes, after that: Teach me thy pathes: and then, Direct me in thy truth and teache me. All which seeme to haue one meaning in all points, & ought to be referred vnto the three first petitions in the Lordes prayer. For ỹ name of God is sanctified with effectual knowledge of God. By faith we encrease in the kingdom of God: & by study of obedience, we endeuour to be found agreable vnto the will of God. But knowledge is signified effectuall by the word of truth. For amongst the Hebrues,

the

the wordes of knowledge by a figure Sinechdoche doe oftentimes together, ſignifie affects or deſires following knowledge. Hereupon is it, that Emeth (which word Dauid here vſeth) doth not only ſignify the true and immoueable word of God, and the moſt aſſured promiſes of his grace, but alſo, firme beleefe in his word, and faith in his diuine promiſes: with which faith is ioyned obedience towardes God, with a good purpoſe. Therfore is truth oppoſed not only againſt opinions, & lyings of all men, & of the very deuills, but alſo againſt the hipocriſie both of mans faith, & of his workes. Therefore is that man directed in the truth of God, who is ſurely perſwaded, of the infallible truth of Gods word. And whoſe only prayer this is by faith, that he may frame his life & maners vnto the rule of truth, and that he may encreaſe daily in all knowledge and vnderſtanding.

What be the cauſes of this moſt feruent prayer, ſo oftentimes iterated? Although many are the cauſes of this matter, yet notwiſtanding, we will ſpecially note three. The firſt of theſe is: Man which is left vnto his owne carnall iudgement, iudgeth nothing rightly of God: knoweth no certayne poynt of the will of God, but like a reede now hither, now thither is driuen with opiniõs. The which thing

returne vnto our text. Thy wayes (sayeth he) O Lord shew me.

Here the wayes of the Lord, do signifie the promises and commaundements of the Lord, which require faith & obedience. For, to know the promise & to kepe the commaundementes with faith, & study of obedience, bindeth man vnto greater punishmentes, according to that saying of the Lorde. The seruaunt that knoweth his maisters will and doth it not shal be beaten with many stripes. Wherefore seeing Dauid asketh to be instructed in the wayes of the Lorde, he also asketh faith and abilitie to perfourme the same. Luk. 12.

Furthermore where he thrise repeateth the same prayer. There must needes follow great causes of this praier. For first he saith, Lorde shew me thy wayes, after that: Teach me thy pathes: and then, Direct me in thy truth and teache me. All which seeme to haue one meaning in all points, & ought to be referred vnto the three first petitions in the Lordes prayer. For ỳ name of God is sanctified with effectual knowledge of God. By faith we encrease in the kingdom of God: & by study of obedience, we endeuour to be found agreable vnto the will of God. But knowledge is signified effectuall by the word of truth. For amongst the Hebrues,

the

the wordes of knowledge by a figure Sinechdoche doe oftentimes together, ſignifie affects or deſires following knowledge. Hereupon is it, that Emeth (which word Dauid here vſeth) doth not only ſignify the true and immoueable word of God, and the moſt aſſured promiſes of his grace, but alſo, firme beleefe in his word, and faith in his diuine promiſes: with which faith is ioyned obedience towardes God, with a good purpoſe. Therfore is truth oppoſed not only againſt opinions, & lyings of all men, & of the very deuills, but alſo againſt the hipocriſie both of mans faith, & of his workes. Therefore is that man directed in the truth of God, who is ſurely perſwaded, of the infallible truth of Gods word. And whoſe only prayer this is by faith, that he may frame his life & maners vnto the rule of truth, and that he may encreaſe daily in all knowledge and vnderſtanding.

What be the cauſes of this moſt feruent prayer, ſo oftentimes iterated? Although many are the cauſes of this matter, yet notwiſtanding, we will ſpecially note three. The firſt of theſe is: Man which is left vnto his owne carnall iudgement, iudgeth nothing rightly of God: knoweth no certayne poynt of the will of God, but like a reede now hither, now thither is driuen with opiniõs. The which thing

ſufficiētly do the furies of many ſects, & of he-
1.Cor.2. retikes ſhew. For, the naturall mā perceaueth not thoſe thinges which concerne the ſpirite of God. To the ende therefore that we be not carried about with euery wind of doctrine, and be toſſed with diuers opiniōs of men, we haue neede of that heauenly doctrine, which onely lacketh al errour, which alone leadeth vs vnto the ſacred throne of God, where we ſhall both know God him ſelfe, and alſo his will.

The ſeconde cauſe is (as Dauid teſtifieth) that in the Church we haue neede of the voyce of them which ſhould teach, & alſo the function or adminiſtration of ỹ holy Ghoſt, which is effectual vnto ỹ external preaching of the word.

For when man is taught with the externall word & the holy Ghoſt maketh the doctrine effectuall in the hart of man, he is called Theodidactus, that is, inſtructed of God.

Dauid will not therfore that we ſhould ſeke for reuelations, or viſions, after the maner of thoſe Enthuſiaſts, and Anabaptiſts, beſide the word of God: as though they were to be deemed Theodidacti, inſtructed of God, which contemning ỹ miniſtery of the word, are ſeene to rage, I know not by what inſpiracion.

The third cauſe is Neceſſitie: For as the only wayes of the Lord which are declared in the

the Prophetical & Apoſtolical wrytings are the waies vnto life and ſaluation: So without the right knowledge of theſe wayes, doe men haſten by the way of errour, vnto moſt aſſured deſtruction.

Therefore here hence it appeareth, both in what eſtimaciō we ought to haue the miniſtery of the word, & with what good zeale we ought to be affected towards thē which ſhew vs theſe waies, in ſchooles & Churches: and with what readines of mind it is meete that we heare the worde of God: without the which we muſt nedes be ignorant in the wayes of the Lorde. Therefore, this example of Dauid ought worthily to moue not onely Kinges and Princes, that euen they themſelues woulde pray to be taught the wayes of the Lord, and that the puritie of doctrine in ſchooles and in Churches may be preſerued: but alſo all houſeholders or gouerners of families, that they would ſpecially haue care, to ſee their children & ſeruants rightly inſtructed in the wayes of the Lorde, & to frame their life vnto the rule of the wayes of the Lord.

Nowe followeth the reaſon of his petition: Becauſe thou art the God of my ſaluation: In thee haue I truſted all the daye longe. This Reaſon of his petition is

taken from the end of hope, which groweth of the knowledge of the wayes of the Lorde, and of his diuine promises: And hath for her scope saluatiõ, whose author he acknowledgeth God to be. For to say, God of my saluation, is no other thing, then God which is the author and giuer of my health, or God my Sauiour. What might be vnderstoode (by the word expecting or looking for) aboue in the first parte of ỳ Psalme is declared, namely, that expectation is an assured confidence in the promises of God, and hath with it conioyned alwayes, a purpose of doing godly and rightly. By the word saluation, doth he heare vnderstand both the health of bodie as also the health of body & soule, whereby those persons are nothing at all frustrate, which retayne the confidence in his promise vnto the end.

The bestowing of this saluation with damnation (whereinto all impenitẽt persons by the iust iudgement of God do runne) as it ought worthely to excite in vs ỳ loue of Gods word, faith, pacience, loue of God, and of our neighbours, and other vertues: so contrariwise either it ought to driue the wicked vnto repentaunce, whereby they may returne from their froward waies, either els it ought to strike the impudent with feare of most iust iudgement.

For

For as the ende of faith and obedience performed by faith, is the blessing of, and the health both of body & soule: So the ende of distrust, and disobedience proceeding therefrom, is the curse of God and condemnation vnto eternall death, which death surely shall not be want of vnderstanding, & the bereauing of this life of nature, (which thinge no doubt, all vngodly persons would wishe) but it is a perpetuall vexation of soule and body, and the bereauing of that life, of grace, and glory of the blessed, which is God him selfe. Whereupon sayth S. Augustine: As the soule is the life of the body, so is God the life of the soule. As the body dieth, while it loseth the soule, so the soule dyeth, when it forsaketh God: God being forsaken, there is death of the soule, the soule being lost, there is death of the body. Therefore here hence it is manifest, what care ought to be in men for thattayning of saluation.

The ende of faith and obedience.

The ende of distrust and disobedience.

An excellēt note of S. Augustine touching life or death of body and soule.

Care for the attayning of saluation.

The first verse hath a comfortable beginning of prayer for ꝑ remission of sinnes, which followeth in the seuenth. This is a briefe beginning.

Remember O Lord thy louing kindnes & thy mercies, which are from euerlasting.

Here againe layeth he a foundation of faith whereupon the mind is erected and rayled vp

An other foundation of faith layd by Dauid.

in the time of prayer. For by thinking vpon the mercy of God, faith is conceaued, and confidence in the remission of sinnes is confirmed. When he sayth, which are from euerlasting.

The meaning hereof is, as is expressed in the 103. Psame. The mercy of the Lorde is from euerlasting, world without ende, vpon them that feare him. For the mercy of God extendeth her selfe vnto all men of all ages, or as the songe of the virgin hath in these words, from generation to generation, (that is to say) of those which feare God, and flye vnto him with a true faith. Wherefore there is no cause why any man should exempt him selfe out of the number of those whome God hath determined to saue: but rather to include him selfe within the vniuersall promise of his mercy, Wherein God (as Jesus Syrach sayth) embraceth all men. Neither is there any mã, which hath not had experience of the tokens of Gods goodnes towards him. Wherof Job had no small consolation in time of his misery. Thy handes (sayth he) haue fashioned me, & made me wholly round about, and wilt thou now destroy me? &c. But although Job was in great distresse, and that his mind was shakē with horrible temptacions, yet notwithstanding (remembring the former benefits of God bestowed

Experience of Gods goodnes in aduersitie. Iob. 10.

beſtowed vpon him) he comforteth him ſelfe, and by litle and litle, euen in the ſame remembraunce of Gods benefits in time tofore beſtowed vpon him, doth his faith encreaſe.

So after the ſame maner, let vs cal to mind the former benefits of God, and ſpecially for ỳ he hath fully cõfirmed vnto vs (by baptiſme at our entrance into this world) his grace and mercy: From which league, he will not depart, obſeruing the condition on mans behalf, which the couenant requireth: Becauſe he is perfectly good. For as it is ſayd, Omne bonũ æqualem naturam habet, Euery good thing hath the like nature. Therefore, this is a moſt firme token of Gods fauour and loue towards vs. Hitherto hath God beſtowed many temporall and ſpirituall benefits vpon me, therefore will he alſo be good and gracious vnto me hereafter. This is the concluſion of faith: For they which want faith, periſhe through their owne fault. For as God is mercifull towards all the faithful, ſo ſhal he be a iuſt iudge of all the wicked.

God hath ſealed vs by Grace and mercy at our baptiſme.

Furthermore, whereas Dauid here prayeth, that God would be mindfull: he ſpeaketh according to the condition of man: for, of a truth, God hath moſt perfect knowledge of all thinges paſt, preſent, & to come, ſo that he can

not forget any thing, when as all thinges are naked & manifest before his eyes. But Dauid vsed this forme of speach, for in his time men which thought that God had forgotte̅ his promises made vnto Dauid, as touching his kingdom. For we may in this place call it ỳ figure Metalepsis, that is to say, a worde ỳ signifieth of it self an other thing of her owne signification in the matter precedent, wherin the antecedent is put for the consequent. For, as the word (to haue knowen) is put for to allowe: So, to remember, is put for to haue care, to defende, and according to his mercy to preserue, and so to saue also.

Now followeth a petition or prayer for the remission of forgiuenes of sinnes.

Remember not the offences of my youth,
neither yet my transgressions,

That is to say, forgiue me all my sinnes, both originall, and actuall. For, as to remember sinnes, is to impute and punish them: So, not to remember or not to thinke vpon sinne, is to blot out, couer, and pardon sinne. So doth the Lord speake in the 43. chapter of the Prophet Esay, in these wordes. I, euen I, am he that putteth away thyne iniquities, for myne owne sake, and wil not remember thy sinnes. Here are opposed the wordes, To put away

sinne,

ſinne, and to remember ſinne: whereupon is gathered, that not to thinke vpon, or not to remember, may be taken for the figure Metalepſis, for to blot out and pardon ſinne. But Dauid meaneth here two manners of ſinning: the one he calleth the offences of his youth, the other he calleth his tranſgreſſions. But theſe two differ ſpecially in cauſes efficient: for offences come by reaſon of ignorance and infirmity, vnder which kind I place original ſinne, as it were the fountaine of others: Tranſgreſſions are ſinnes which we willingly and wittingly doe commit. And although both kindes of ſinne, in their nature bind men vnto puniſhment, yet there is a very great difference in them. For, offences, or ſinne of ignorance & infirmitie, neither extinguiſh faith, nor reiect the holy Ghoſt, nor abandon cõſcience, in ſuch as are regenerate, as thoſe ſinnes doe, which we wittingly and willingly committe. Hereof it is, that S. Paule calleth one ſinne raigning, & an other not raigning, but as it were made tame and ſubdued with the bridle of the ſpirite.

The one kind of his ſinnes is that which he committed by ignoraunce and infirmitie of nature.

The other kinde is tranſgreſſions wittingly and willingly committed.

Difference in both kinde of ſinne.

Rom. 6.

For, ſayth he: Let not ſinne raigne therefore in your mortall bodies, that you ſhould obey ſinne, in the luſtes thereof. Therefore, there is ſinne raigning, where mans will yeldeth it ſelfe vnto ſinne, to obey the concupiſ-

One ſinne raigning, an other not raigning.

censes or lustes of the body. And sinne is sayd, not to be raigning, when mans will setteth her selfe against the rule of sinne, & doth not obey the lustes of the body, but resisteth them by ỹ spirite of faith. And although all voluntary sinne is sayd to be raigning, yet notwithstanding there are three kindes of sinne, which by reason that they passe other sinnes, may be called sinnes in deede. Of which the wise man speaketh to this ende and purpose. Two sortes of men there be which abound in sinne, and the third bringeth wrath and destruction: A minde whot as fire, that can not be quenched till it be consumed: An adulterous man that giueth his body no rest, till he haue kindled a fire, all bread is sweete to a whoremonger, he will not leaue of till he perish. And a man that breaketh wedlocke, and thinketh thus in his hart, who seeth me? I am compassed about with darkenes, the walls couer me. No body seeth me. Whome neede I to feare? The most high will not remember my sinnes.

Ecclesiast. 23.

Here the wise man reciteth three kindes of sinnes, which doe beare rule or sway in men.

Of the first kind, are wicked lustes flaming from the mind, as Wrath, Hatred, Couetousnes, Ambition, and other immoderate affections, which are enflamed in mans mind, as it were

were in a fornace.

Of the ſecond ſort, are al accuſtomed luſtes without the limits of wedlocke, which euery day more and more are thoroughly ſet on fire, as it were a certaine flame.

Of the thirde ſort, are they which decline from lawfull wedlocke, & betake them ſelues vnto ſtraunge women. Theſe three kindes of ſinnes ruling where as they are compared vnto fire and flame, or vnto burning flame, can not be extinguiſhed, except they be repreſſed or ſubdued with the word of God, and with his holy ſpirite.

Furthermore, to the ende hatred of ſinne might the more be ſtirred vp in vs, I will here aſcribe two thinges. Firſt out of S. Paule I will ſet downe the cauſes of ſinne, whereby phiſicke or remedie for the ſame may more wiſely be adminiſtred. After that, I will declare what euills concurre in ỹ reaſon of ſinne, that by thinking vpon theſe euils, we may the more be terrified from ſinning.

Of the cauſe of ſinnes. S. Paule in his 2. Epheſ. recyteth them in theſe wordes: And you being reuiued, which were dead through offences and ſinnes, wherein you ſome times walked according to the faſhiō of this world after the prince of power, of the ſpirit of dark

nes nowe working in the children of diſobedience, wherein we alſo were ſome time occupied in the luſtes of our fleſh, doing the will of the fleſh, and of our owne cogitations,&c. In theſe wordes of S. Paule (if we ſhall more diligently examine them) haue we the cauſes of all ſinnes raigning in this life, which I will deſcribe according to the order of that which followeth.

The firſt cauſe of ſin.

The firſt cauſe therfore of ſinne is, the concupiſcence of the fleſh, namely originall and paſſiue, which is alſo called originall ſinne.

Concupiſcence of the fleſh.

This is the firſt roote of all euill, and the moſt frutefull mother of all vices.

The ſecond cauſe.

A lewde cogitation.

The ſecond is a lewde cogitation of vicious nature, and the diſpoſition or ordering thereof, namely, when we diſpoſe our ſelues to thoſe thinges, which pleaſe the fleſh, as from the beginnings of luſt or cupiditie directly againſt the rule of true reaſon. For, when as this ill liberty of the mind taketh vnto her this beginning here declared, from an ingrafted concupiſcence: Such things as delight vs, & which are ſweete vnto nature, are then deſired and imitated, and man being wretchedly deceaued, is throwne headlong as it were into all kinds of voluptuouſnes, nothing or very litle thinking vpon the excellencie and dignitie of man:

but

but casteth away him selfe filthily into worser state & condition, then those most vilest brute beastes. From hence did the schoole of Epicures take her beginning, which would God it had not more schollers & disciples, then hath the schole of Christ. And although there were excellent Philosophers, as Socrates, Plato, Aristotle, Plutarche, and many others which condemned or disallowed the schoole of those Epicures, yet notwithstanding they litle herein preuayled, because they neither knewe the beginning nor remedie of that mischiefe engrafted in the nature of man.

Many in deede, (as of sparckes rising in men) haue had knowledge of honest and filthy cogitations, that these former are to be preferred before these later. Yet ỹ euent hath taught how wretchedly they haue bene deceaued. For there was not any one person amongest those Philosophers, which was not stayned with some singular offence.

The third cause, is the will of the flesh, that is, a consent in that will which concludeth a power of vnderstanding, as of the beginnings of concupiscence: This wil is the accomplishment of sinne. And so we see how the partes of the soule doe beare them selues in the reason of sinne: that is to say: the sensible partes and

The will of the flesh.

the inordinate desire of the soule. For in deede the one part of the soule hath power to thinke & dispose: but by reason of the lust which breedeth in the inward partes, she is both blinde, and ignorant, vntill that she be illuminated & taught of the Lord. The other part is consisting in hauing appetite or desire, but by reason of the originall euill, she is both immoderate and dissolute, except that she be gouerned and kept in continencie of the Lorde. But because all sinnes from these two powers or faculties doe procede, a wise man duely makes his prayer after this sort: who shall adde chastisement vnto my cogitacion? and giue wise instruction vnto my hart, that my ignorances be not multiplied, and my sinnes encreased? Nowe where the wise man desireth, that chastisement should be giuen vnto his cogitation, the reason is this: because he doth perceaue that this is the first working cause of actuall sinne. Moreouer, because man can not more easily knowe him selfe, then by his owne cogitation, and the conscience of his owne minde, hereof it is, that the wise man speaketh in an other place: As when one sifteth, the filthines remayneth in the spue, so the filth of man re-
Eccles. 27. mayneth in his thought. The fornace tryeth the potters vessell, so doth temptation trye
mens

mens thoughts.

The fourth cauſe, is ỹ faſhion of this world, that is to ſay, the moſt wicked conuerſations of men. For nothing moueth vs more, then the examples of many, eſpecially vnto the worſer parte. Whereupon, rightly ſayth Agapetus, An euill cuſtome is the foode of wickednes.

The fifth cauſe, is the prince of darckenes, which both offereth many occaſions, and many offences vnto men, thathe may caſt them downe headlong into the pit of deſtruction.

Theſe cauſes when the godly doe thinke vpon, they will arme themſelues with ſpirituall armour againſt the world, the fleſhe, and the deuill: and will therewith alſo thinke how many euills, ſinne (eſpecially voluntary) both bringe with it: which cogitation maketh not a litle, to the retayning of men in the feare of God. And although there be a moſt deepe ſea of euills in ſinnes, yet notwithſtanding I will nowe purpoſe to reduce them into fiue principall poynts.

Firſt, ſinne in man is aboue meaſure detectable vnto the deuill, as it were the author thereof. For as Chriſt him ſelfe witneſſeth: He that committeth ſinne, doth not only the will of the deuill, but alſo carieth about with him his marke, in tokē of his departure from *1. Ioh. 3.*

God, and of his obedience towards the deuill. In which thing not a litle is Satan delited, who (as S. Augustine sayth) Allwayes teacheth lewde doctrine, and reioyceth in filthy deedes. But howe great this mischiefe is, and how vnfitting for man, which is made after the similitude of God, no man can sufficiently thinke, much lesse declare it in wordes.

The seconde is coniopned with the first, namely, for that sinne doth most grieuously offend God, who forbiddeth, hateth, and abhorreth sinne. For man through sinne doth not only most disobediently depart from God, and despise his lawe, but also wickedly betaketh him selfe into the tents of the enemie of God, then which most filthie ingratitude, there can be nothing more sorowfull. This ingratitude doth Moises exaggerate. Deut. 32. cap. where he sayth: Thou hast forsaken God, which begat thee, and forgettest the Lord thy Creator.

The third burteth him that committeth it. For, first, the man which wittingly and willingly doth sinne, doth lose the fauour which he had before the sinne committed, and whatsoeuer good he hath done at any time, it commeth into vtter oblivion with God. For so sayth Ezechiel 18. If the iust man turne him selfe

ſelfe away from his righteouſnes, and ſhall doe that which is euill, all the righteouſnes which he hath done before, ſhall be vtterly forgotten. Furthermore, the cuſtome of ſinning by litle and litle blindeth man, and doth ſo entrappe and deceaue him, that he neither ſeeth what is right, neither feeleth he the deuills bayte, wherewith he is drawne vnto death. For with a falſe delectation he encreaſeth his cupiditie, and with a fooliſh diſpoſition of mind, he turneth out reaſon quite, ſo that at length man is made as the mule & the Aſſe, in whome there is none vnderſtanding, and falleth from ſinne to ſinne, ſo that ꝑ later ſinne is the due puniſhment of that which went before. Therefore moſt rightly doth the wiſe man admoniſh vs, where he ſayth: Flye from ſinne, as from the ſight of a ſerpent, for, if thou comeſt too neare, he will bite thee. *Eccleſiaſt. 21.*

This ſaying ſheweth, how daungerous and pernicious the cuſtome and countenaunce is in committing ſinnes. For it compareth ſinne vnto a moſte poyſoned ſerpent, whoſe ſtynge onely is able to cauſe deſtruction. Therefore S. Auguſtine ſayth very well. Thinke all places where plantes are of voluptuouſnes, to be poyſon. And S. Bernard ſayth: Pleaſures proued is more willingly againe deſired, and

being againe desired she flattereth, custome therein bindeth, reason is thereby lulled asleepe, and so by custome of sinning, after a sort is a necessitie made. Whereupon Salomon sayth: His owne iniquities shal take the wicked him selfe, and he shal be holden with the cordes of his owne sinne.

Proverb. 5.

And an other author also sayth: A lewde custome is like vnto an olde lepry, which can scarce be healed againe: beside this, whatsoeuer he doth at home or abroade, either in politike, or Ecclesiasticall, or domesticall administration, the mā that delighteth in sinne, and falleth from sinne to sinne, is either manifestly a thing hurtfull, or altogither vnprofitable. Like as the Prophet Esay compareth: The workes of the vngodly vnto the egges of Adders, and the webbes of Spiders. cap. 59. What shal I speake of the most bitter ende of that man which maliciously delighteth in sinne, for he shal depart out of this life with an euill concupiscence, then which torment what can be more sorowfull, and afterwardes shall be deliuered of the most iust Iudge into eternall torment. Whereupon sayth Archilochus: One thing I knowe, and surely that a notable, that the wicked doer hath bene paid home with most grieuous euills for his wicked

ked deedes.

The fourth ſinne with his contagion doth alſo infect others. Whereupon Medea ſayth: The reſort of lewde diſpoſed women vnto me, haue alſo made me worſe. For as he that is defiled with pitche, defileth whatſoeuer he toucheth: So the wicked man and he that is ſtayned with the pitch of ſinne, polluteth thoſe with whome he is conuerſant.

The fift ſinne is abhominable in it ſelfe, becauſe it is the image of Sathan, & that a filthy ſinne, more filthy then any quagmyer, or ſtincking doungehil. Hereupon doth S. Peter compare ſinners vnto ſwine, becauſe they wallowe and tumble them ſelues in ſinne, as in a filthy doungehill.

Theſe cauſes and theſe miſchiefes which ſinne bringeth with her, let vs beare in our mindes: and let vs thinke that ſpoken as vnto vs, which ỳ Lorde ſpake vnto the ſicke perſon whome he healed. Ioh. 5. Beholde, thou art made whole, henceforth ſinne no more, leſt ſome worſe thing happen vnto thee. For in deede the olde wounde that is made a newe, is worſe to be healed. And Chriſt ſayth Luc. 11. Of the wicked ſpirite which went out of the man, who when he returned againe, tooke with him ſeuen other ſpirites worſe then

him ſelf, and the ende of this man was worſe then the beginning.

The reaſon of his petition for the remiſſion of ſinnes, now followeth, where he ſayth: According to thy mercye, remember thou me, for thy goodnes ſake O Lord. This reaſon is boꝛowed from the loue of God towardes men which call vpon him. Remember me, (ſayth he) that is to ſay, haue thou care ouer me, as the father ouer his child, defend me, & foꝛgiue me my ſinnes, becauſe thou art mereifull and good. Theſe two vertues, namely Mercy oꝛ kindnes and Goodnes, are as it were certaine beames of diuine eſſence, oꝛ eſſentiall goodnes of God towards men. Mercy called with the Hebꝛues Cheſed, ſignifieth a fatherly affection of God towards men. Foꝛ, in generall it ſignifieth that ſame naturall affection oꝛ inclination, wherewith parents are naturally touched towards their childꝛen, as againe likewiſe childꝛē are vnto their fathers. Here hence it is applied vnto God, and of S. Paule called φιλανθρωπια, whoſe effect is goodnes, that is, gentlenes, which to Paule is called χρηστότης, namely when as God of a fatherly affection beſtoweth his benefits vpon man, and gently nouriſheth and preſerueth him.

Now let vs deſcribe the places of this ſe-

cond

cond part of this Psalme, which are seuen.

First, The wayes of the Lord, that is ỹ wi, promises, ꝛ commaundemẽts of the Lord can not be discerned by the light of natural reason. For if they could haue bene discerned with the light of reason, Dauid would not haue prayed, that they might be manifested from aboue.

Secondly. That God him selfe doth make knowen his waies vnto men, and therein doth lead men him selfe, least they should go astray. For, the prayer afore shewing the wayes of ỹ Lord, leaneth vpon ỹ faith in his promises.

Thirdly. That God is the only Sauiour of them, which trust in him. For where God is called the God of health or saluation, it is signified that according to the rule of his decree he performeth health or saluation.

Fourthly. That the mercie of God is not contained in any limits of time place, or person partially, but extendeth her selfe vpon all men in all ages which flie vnto him in truth. For this doth he signifie, where he sayeth, which are from euerlasting.

Fiftly, That God is readie to forgiue all those which with a true faith craue pardon. For, with God there is no respect of persons. For as he was readie to forgiue Dauid when he asked forgiuenes: So wil he forgiue others

also their sinnes, when they shal aske ꝑ same.

Sixtly, that all good thinges which are acceptable vnto the goodnesse of God, are to be tollerated of vs, which happen vnto vs in this life, and in the life to come. For Dauid here flieth vnto God, as vnto the fountayne of all goodnes.

Seuenthly & lastly, that God is none otherwise affected towards repentant persons then the godly father is affected towardes his tender child. The which thing in this place is gathered, by the benefites of God, whereuppon we are admonished of our duty, that we may ꝙ like louing zeale be affectioned towards him.

THE THIRD PART OF THE PSALME COMprised in these three verses.

8 The Lord is good and iust, therefore shal he teach sinners in the way.
9 He shall direct the afflicted, in his iudgement. He shal teach the afflicted their wayes.
10 All the wayes of the Lord are mercie and truth: To those that kepe his couenant & his testimonies.

This

This part is an expressing vnto vs of the goodnes & mercy of God: wherein Dauid is stirred vp and nourished with confidence in time of prayer.

The contēt of the third part.

The Interpretation.

THis third part of the Psalme expresseth vnto vs the goodnes and mercy of God, that by thinking thereupon, faith might be stirred vp, & ẏ the mind of the person which praieth might be confirmed. Dauid in the last abouesayd part praied to haue the waies of the Lord made knowen & shewed vnto him, & also praied to haue his sinnes forgiuen him. Here he groundeth from the nature of God ẏ reason of his praier. God is good, therfore he wil shew the way vnto those ẏ go astray. God is merciful & true in his promises: therfore wil he forgiue those their sinnes which repent them. And this is ẏ summe of this part of ẏ Psalme. Now let vs more nerely looke vpon all ẏ parts therof.

First he attributed vnto God 2. Epithets, or appellations, where he saith, The Lorde is good & iust. Of which ẏ first is the cause, & the secōd ẏ effect. God is said to be good in essence, perfection, beginning, and cause. God is good in essence because he is a certaine essentiall grace. He is good in perfection, because he is only absolutely good. He is good in beginning

because he is the fountaine of all goodnesse in his creatures. Finallie he is good in cause, for that he is the cause of all goodnesse in nature, as Plato rightly sayth. For, he is as the same Philosopher saith, the cause of all good things but no cause of mischiefe. And seeing then God is so gracious & good, nothing can come from him, but that which is gracious & good. For, that which is euill is cleane contrarie vnto diuine nature. Moreouer he is called righteous, that is, not swaruing from that which is right, either into this or that part, for respect of any person, but constant according to the eternall rule of his decre, which rule is, that he is angrie or displeased with the sinnes of men vniuersallie, and also receaueth into his grace and fauour al repentant soules vniuersally. And so he kepeth equality according to his rule without respect of persons: which if he did not, he should be vnequall, and so vnrighteous, and vniust, which vndoubtedly is farre discrepant frō his goodnes. Therefore doth Dauid for that he is good and righteous, inferre also this. Therefore shall he teache sinners in the way: That is, he shall demonstrate or shew plainly vnto sinners the right way, which is the way of health or saluatiō. For he that is truly gracious and righteous desireth to make others like

like vnto him ſelfe. Seeing therefore God is beſt, and moſt righteous, it can not otherwiſe be brought to paſſe, but that he will haue all to be good and righteous. Hereof it is, that God ſendeth forth his word into all the world, by which worde he ſheweth ſinners the right way of ſaluation, whereinto if men ſhould not enter, they ſhould periſh through their owne fault, as vnthankeful vnto God, who hath ſhewed them the right way.

Furthermore, to the ende Dauid might diſtinguiſh or make difference betwixt careleſſe ſinners and penitent ſinners, he applieth the promiſes vnto the penitent in theſe wordes. He ſhall direct the afflicted in his iudgement He ſhall teach the afflicted their wayes. This is to ſay, becauſe God is gracious and righteous he worketh after his owne maner with the afflicted that is with ſuche as are ſorie for their ſinnes, or as Chriſt ſpeaketh with the poore in ſpirite, and them will he teache his wayes, in calling them againe from their erraur, vnto true knowledge of ſaluation by remiſſion of ſinnes, for the bowells of his mercie ſake. And ſo the later parte of the verſe is the interpretation of the firſt parte, or definition of the iudgement of God towardes the afflicted, that is, ỹ poore in ſpirit, whom Chriſt *Matth. 5.*

pronoũceth to be bleſſed becauſe theirs is the kingdom of heauen. But howe is it that they are called poore in ſpirite which poſſeſſe the kingdom of heauen? They are poore in their nature and vnderſtanding. But by the grace of God they are moſt riche, and that both by reaſon of their faith, whereby in this preſent life they poſſeſſe Chriſt: and alſo for the hope which they haue of enioying the promiſed kingdom: which hope vndoubtedly ſhall neuer confound them. But that I may expounde this verſe, as touching the iudgement of God, & not of the iudgement of the troubled in ſpirite, the interpretation hereunto annexed hath admoniſhed me.

For the vſe of this word (Iudgemẽt) in the ſcriptures, is diuers, which to expound, it ſhal be more eaſie for vs, if we firſt propone a diſtinction required from the ſubiects, that afterwards we may at large ſet forth the members or partes of this diſtinction, in the definitions.

Let this be the diſtinction. There is one iudgement called the iudgement of God & an other the iudgemẽt of man. The iudgement of God in his proper & natural ſignificatiõ is the diuine ſentence, wherein God him ſelfe as the moſt iuſt iudge, condemneth & puniſheth ſome as guilty offenders, and releaſeth or deliuereth

others

others as innocent. In this iudgemēt, there is a reſpect of the cauſes and not of the perſons: wherfore this iudgemēt is alwayes moſt iuſt.

The iudgement of God is found to be after a three fold maner. For, the one is called generall, an other particular, and the third finall: which alſo they call vniuerſall.

Generall iudgemēt of God is wheras God hath made all men ſubiect vnto death, & damnacion by reaſon of the ſinne of their firſt parents. From the deadly ſentence of this iudgement by Chriſt are deliuered as many as beleue in him. Rom. 5.

Particular iudgement in effect, is the conſtant execution of the diuine ſentence reuealed in the worde: both in puniſhing iuſtly and agayne in deliuering mercifullie. Whereas therefore God did puniſh Pharao, and deliuer Moyſes, both theſe are the iudgemēts of God. For, whyle he puniſheth Pharao, he executeth his iudgement, which in his worde he reuealed, concerninge puniſhment for diſobedience. Whyle he deliuereth Moyſes he executeth his iudgement reuealed in his worde, namely, that with his mercie he would adorne & enuiron them which feare him: or (as Dauid here ſpeaketh) would directly troubled ſoules in his iudgement, that is, would teache them

his wayes according to his promise. To be short this iudgement of God is a familiar and vsual maner of Gods dealing with man according to his owne word. When as therefore he heareth those afflicted which call vpon him, when he deliuereth the oppressed, when he bringeth downe to hell, and fetcheth againe from thence, when he makes his Church subiect to persecution, when he lookes for the repentance of the enemies of his Church: to be short, whē as he dealeth with mankind according to his promises, the Lord is then sayd to exercise his iudgements. From this signification, is the word Iudgement diuersly applied, and is brought into diuers wordes or matters signified. For sometime it signifieth the whole rule and gouernment of God the Iudge, his administration & function, yea and also the same right or lawe of administration, and that by the figure Synechdochen, by which figure vnder the name or title of parte, the whole is
Psal. 72. comprehended: as in this saying: O God giue thy Iudgement vnto the king, and thy righteousnes vnto the kinges sonne. Sometimes againe not vnto all, but vnto euery parte of the whole is the same figure ascribed. Hereof it is, that the iudgement of God may sometime signifie ordinance. Prouerb. 16. A true weight

and

and ballance are of the Lord, all the weights of the bagge are of his workes, and it betokeneth sometime againe constitucions or lawes, Exodus 21. These are the lawes which thou shalt set before them. Somtime euerie worde of God, as in the Psalme. He shall make knowne his testimonies or statuts vnto them. Sometime it signifieth workes performed in the word, Leuit. 18. You shall doe my iudgementes, that is to say, the workes that I haue commaunded you. Yea sometime it signifieth the reward of obedience, and sometime the punishment of disobedience.

Finall iudgement is that which some call vniuersall. This shall the sonne of God exercise in the later day according to the forme which he him selfe prescribeth. Math. 25.

The iudgement of man, because man is inconstant can not be comprehended in one constant definition. Wherefore setting downe a distinction we will endeuour to make the matter more plaine. Let this be therefore ꝑ iudgement of man, or of one man vpon an other mā or of any other thing, or of man within him selfe, or of him selfe onely.

The iudgement of one man vpon an other man, is againe two maner of waies. For it is either of man who is iudge ouer man brought

into iudgement, or of man not as a iudge ouer mã or ouer any other thing besides iudgemẽt. The iudgement of man, iudge, is the sentence brought forth in time of iudgement, wherwith the iudge either acquiteth or releaseth man either else altogether condemneth him. This, (when there is consideracion had, according to the sentence of the law) is iust: But contrariwise, when the causes are neglected, and respect of person is had, it is then vniust. Here hence is this worde iudgement, referred vnto sundrie purposes signified. As nowe it may signifie the whole function of the iudge, and Magistrate, sometime, euerie parte and duetie thereof, as are the ordinances of the Magistrate, his constitutions, Lawes, chaunses incident, that is, the causes, and punishments wherewith condemned persons are punished, as where it is sayd touching thẽ whose iudgement is iust: so they which resist authoritie do procure iudgement vnto them. These being signified by figures or tropes (Synechdoche, Metonomia, and Metalepsis) are chaunged.

The iudgement of man not being iudge ouer man, or ouer euerie other thing, is the sentence or opinion of man either conceaued in minde onely, or conceaued and brought forth

at once, be it right or wrong.

The iudgement of man within him ſelfe, or of him ſelfe, differeth according to the affectiō of mās mind. Hereof it is ꝑ this kind of iudgement now and then is true, and right, now and then alſo hipocriticall and falſe. It is true and right when according to the ſelfe ſame things, and according to the qualities of our minde, & actions we giue iudgemēt of our ſelues. With this iudgement we are made poore in ſpirite, with this we are driuē to come vnto Chriſt: of this iudgement we may behold a faire portraiture or deſcription in the Publicane. Hence is the word applied, both vnto ꝑ cauſes, and alſo vnto the effectes, yea and ſo forth vnto the actions them ſelues, which are the eſchewing of ſinne, ſtudy after righteouſnes, and godly induſtry, as where it is ſaid, I haue done iudgement and iuſtice. That is, I haue declined frō euill & done good, or, I haue eſchewed thinges forbidden and done thoſe thinges that were commaunded. Luk. 18. Pſal. 119. 121

Hipocriticall or falſe iudgement is, wherewith we iudge of our ſelues, partly of our own conference had with others, partly out of the diſguiſed viſour of our externall workes. Of this iudgement we haue an exāple in the Phariſey, who when he beheld the Publicane and

into iudgement, or of man not as a iudge ouer mã or ouer any other thing besides iudgemẽt. The iudgement of man, iudge, is the sentence brought forth in time of iudgement, wherwith the iudge either acquiteth or releaseth man either else altogether condemneth him. This, (when there is consideracion had, according to the sentence of the law) is iust: But contrariwise, when the causes are neglected, and respect of person is had, it is then vniust. Here hence is this worde iudgement, referred vnto sundrie purposes signified. As nowe it may signifie the whole function of the iudge, and Magistrate, sometime, euerie parte and dueties thereof, as are the ordinances of the Magistrate, his constitucions, Lawes, chaunses incident, that is, the causes, and punishments wherewith condemned persons are punished, as where it is sayd touching thẽ whose iudgement is iust: so they which resist authoritie do procure iudgement vnto them. These being signified by figures or tropes (Synechdoche, Metonomia, and Metalepsis) are chaunged.

The iudgement of man not being iudge ouer man, or ouer euerie other thing, is the sentence or opinion of man either conceaued in minde onely, or conceaued and brought forth

at

at once, be it right or wrong.

The iudgement of man within him selfe, or of him selfe, differeth according to the affectiō of mās mind. Hereof it is ꝑ this kind of iudgement now and then is true, and right, now and then also hipocriticall and falle. It is true and right when according to the selfe same things, and according to the qualities of our minde, & actions we giue iudgemēt of our selues. With this iudgement we are made poore in spirite, with this we are driuē to come vnto Christ: of this iudgement we may behold a faire portraiture or description in the Publicane. Here hence is the word applied, both vnto ꝑ causes, and also vnto the effectes, yea and so forth vnto the actions them selues, which are the eschewing of sinne, study after righteousnes, and godly industry, as where it is said, I haue done iudgement and iustice. That is, I haue declined frō euill & done good, or, I haue eschewed thinges forbidden and done those thinges that were commaunded. Luk. 18. Psal. 119. 121

Hipocriticall or falle iudgement is, wherewith we iudge of our selues, partly of our own conference had with others, partly out of the disguised visour of our externall workes. Of this iudgement we haue an exāple in the Phariley, who when he beheld the Publicane and

considered his owne workes, thought him selfe to be iust both in respect of an other mans misery, and againe in respect, (as he thought) of his owne righteousnes. By this kind of iudgement men are made proude and lofty, that is to say are estraunged from Christ and so forth run into damnation. Hitherto haue we spoken of the chiefe significations of this word iudgement: Nowe will we returne to our matter from whence we digressed.

He shall teache the afflicted their wayes. That is to say, he shall embrace such (as are vnder the crosse (for his truth sake) with his mercie, and shall deliuer them. For so was he wont to deale with those afflicted, when they besought him of helpe: which thing in the verse following more plainly he expoundeth, when he sayeth: Uerse 10. All the waies of the Lorde are mercie and trueth. That is, God alwayes through his mercy receaueth afflicted persons into grace and fauour, that the euent might fall out according to his promise, which when it happeneth, he is both found to be merciful and true in his promises: and so, that his mercie expresseth his fatherly affection towardes such. For here he vseth the worde Chesed, whereby is signified a fatherly loue, as we haue taught in the place aboue:

So

So, trueth ſetteth downe an infallible accomplishment of his promiſes. For Gods truth is vnchaungeable and immoueable.

But becauſe many by theyr owne fault periſh with the iuſt iudgement of God, Dauid afterwardes declareth a meane how the mercie of God may be applied, when he ſayeth: To thoſe that kepe his couenant & his teſtimonies. This ſentence, the bleſſed virgine in her canticle expreſſeth in theſe wordes. His mercy *Luk. 1.* is vpon all ages, to ſuch as feare him: And againe Chriſt him ſelfe ſayth: If you abide in *Iohn 8.* my worde, you are truely my diſciples, and you ſhall know the truth, and the truth ſhall deliuer you. Therefore, to kepe the teſtament or couenaunt, and the teſtimonies of God, is to feare God, and abide in the truth, that is, by faith to worſhippe the ſame God. For the teſtament or couenaunt of God is a bargaine or compoſition made betwene God, and man, namely, that as God promiſeth health and life, and ſo forth receaueth man into his tuition and preſeruation: So, man by faith committeth him ſelfe vnto God, and alſo promiſeth obedience vnto him, according to his commaundementes: which therefore are called the teſtimonies of God, becauſe they beare witneſſe of his will. Therefore this condi-

dicion of the couenant is specially to be obserued and kept, and rightly to be distinguished from the condicion of the Lawe. For the condicion Legal, requireth the exact and perpetuall performaunce of the Lawe. Whereupon it comes to passe, that no man can be saued by the Lawe. But that condicion which is of the Gospell is touching the acceptable promise of faith, whereunto is conioyned a newe obedience, which is, as it were a certayne braunch of faith. For, from faith can not the spirite of Christ be separated, which is the author and worker of newe obedience, (not in deede fully of that obedience, which the Law requireth) but onely of that which is newe begonne in vs, which is acceptable vnto God by faith, wherein man consisteth iust before God. And although both together are required on mans behalfe, namely faith, and newe obedience, yet notwithstanding by faith onely doe we cleaue vnto this couenaunt, whereof obedience her selfe beareth witnesse: Therefore the couenaunt whereof Dauid here speaketh is not the fullfilling of the Lawe, but faith, of which proceedeth obedience towardes God. But of this matter, a litle after, we will say more.

Of

Of the mercy of God.

ALthough, no man is able, (as the wise man witnesseth) to declare at full ẏ mercies of God, yet it is most profitable, yea and especially necessarie, to knowe those things touching the mercy of God, which are commended vnto vs in the worde of God: Both to the end ẏ our faith may haue wherewith she may be supported, in so many stormes of temptations & euils, and also that our thankefulnes and obedience all our life time, might be increased in vs, towardes the God of mercies. But ẏ this doctrine of ẏ mercy of God may be deliuered by vs perspicuously, we will speake therof more distinctly. For, as Bernard, rightly saith, that which shal be particularly distinguished, is read more sweetely, & better kept in memory. Therfore we wil intreate vpon sixe parts of this doctrine in order, as foloweth.

In ẏ first place I wil repeate a definition of mercy, which shal be as it were ẏ groūd worke or foundacion of those which shal follow.

After that I will collect a few sentences of scripture, wherein the mercy of God is clearely commended vnto vs.

Thirdly, I will adioyne, figures or types & examples of the same mercy of God, that the

sayings, (as it were painted in tables,) might be made more sweete and delectable to reade.

Fourthly, how farre it stretcheth, and what this mercie of God worketh we will speake also: lest that the Stoicall doctrine touching particularity should trouble vs.

Fiftly, I will put to the true vse of the mercy of God, when it is knowen vnto vs: whereby we may enioy so good a benefit.

Sixtly and lastly, I will giue admonition of the abuse (amongst men) detesting the mercy of God, that we may be kept in the feare of God, & that we heape not wrath vnto vs, with the wicked world.

OF THE FIRST PART of Mercie.

GOd by his singular determination hath set forth certayne similitudes of many thinges spirituall and heauenly, that through them by some meanes we might be throughly moued to consider vpon thinges diuine, & heauenly. For there are very many corporal things, which by a certaine Analogy or proportionat rule doe leade vs into the secret misteries of Gods wisedome. For so it hath pleased

pleaſed our good God, to prouide for our rudenes & childiſh ignorance. This ſhining Sunne is to be vnderſtoode a certaine ſigne or token, and as it were a miſterie of the inuiſible ſunne, Ieſus Chriſt. The beames of the ſunne, doe note the efficacie of the goodnes and mercy of God, which doth diſplay vnto the whole world the vertue of his goodnes. This fire which we ſee burning, doth ſignifie the efficacie of the holy Ghoſt, in the hartes of true beleeuers. Wedlocke is a myſterie of the ſecrete poke of Chriſt and his Church, and there are many ſuch other like myſteries. To thende therefore, that the Lord would deſcribe alſo his louing fauour towards men, he hath by ſome meanes or other engraſted in humane nature a certaine likenes of this matter. For that ſame naturall affection, or inward loue in the bowells of parents towards their children, is a repreſentation of the affection of our heauenly father towardes men, the which thinge he in name, deede and example doth declare. He wil be called the God of mercies, he wil be named mercifull, and full of compaſſion. For, ſo he cryeth aloud of him ſelfe Exod. 34. Iehoua, Iehoua, ſtronge, mercifull, and full of compaſſion, ſlowe to wrath, and full of mercy and truth. Here the Lord calleth him ſelfe Rachū,

and Chanum, that is, mercifull like vnto the Mother, towards her child, and full of compaſſion or beneficiall: and that of his meere grace, without mans merite or worthines, which vndoubtedly is the point of kingly liberality. Ieremy 3. Which am mercifull, ſayth the Lorde of hoſtes: Here is the worde Chaſid placed, whereby is ſignified, as aboue is ſaid, a fatherly loue towards his childe. This name therefore mercifull is the proper name of a fatherly godlines towards his childe. Therefore when the Lord doth communicate with vs in name, he will not be any thing differing from the ſubſtance or effect. For in deede he approueth this ſelfe ſame affection or louing fauour towardes vs. For, what greater loue can there be, then where he gaue his owne ſonne for the redemption of vs moſte wretched mankinde.

He proponeth vnto vs therample of the mother the woman in the 49. chap. Eſay. Can a woman forget her childe, and not haue compaſſion on the ſonne of her wombe? though ſhe ſhould forget, yet will I not forget thee. Here the Lord doth apply his mercy towards men, vnto a motherly loue, yea and preferreth the ſame by many meanes. Now out of thoſe matters which are already ſpoken of, let vs here conclude the definition of the mercy of

God

God towards men.

The mercy of God therfore towards men, is a godly affection in God, wherewith God fatherly loued the world, for his ſonnes ſake, alſo as a parent loueth his childe, ſo doth he tenderly loue mankinde, and is moued with mercy at our miſerie, ſo farre, that he would rather his owne ſonne ſhould ſuffer death for the redemption of man, then that he ſhould periſhe in his ſinnes. Hereunto pertayneth that ſaying of S. Paule. God commendeth his loue vnto vs, (that is,) his mercy and fatherly loue wherewith he intirely loueth vs, that whereas we were yet ſinners, Chriſt dyed for vs. Rom. 5. And hitherto pertayneth that ſaying of S. Iohn. So God loued the world, that he gaue his onely begotten ſonne, that euery one which beleueth in him, ſhould not periſh, but haue life euerlaſting. This mercye, this godly affection of God towards men, doth S. Paule with a moſt ſweete voyce expreſſy call φιλανθρωπίαν, which Plato defineth to be ἕξιν εὐεργετικὴν τῶν ἀνθρώπων, that is, a diſpoſition to doe well vnto men. But when as the Apoſtle attributeth this vnto God, he doth giue vs to vnderſtand of that ſame fatherly affection of God, wherewith he is bent towards men, not for their worthines, but for his onely

Iohn 3.

begotten sonne Iesus Christ, whome he hath appoynted our Propiciator, that he should be in steede of mercy for vs. For the righteousnes of God did not permit any reconciliation to be made without iust recompence for the iniury. Therefore he gaue his onely sonne, by whome he woulde satisfie this righteousnes, that he should be in steede of mercy vnto vs.

The second part of the mercy of God.

AMongest the oracles or aunsweres of the mercy of God. firste ye voyce of God vnto Moyses, now occurreth in Exod. 34. And the Lord of hostes passing before Moyses, cryed · Iehoua, Iehoua, which art stronge, merciful, and ful of compassion, slow to wrath, and ful of mercy and truth, keeping mercy with thousandes, taking away iniquitie, wickednes and sinne.

Deuteron. 4. God is mercifull, the Lorde of hostes thy God will not forsake thee, nor destroy thee, neither will he forget the couenant of thy fathers, touching the which he sware vnto them, (namely if thou wilt turne againe vnto the Lord of hostes thy God, and obey his voyce.

Deuteron. 7. Thou shalt knowe that the Lord

Lord of hoſtes thy God, is God, a faithfull God, keping couenant and mercy with ſuch as loue him, and with ſuch as keepe his precepts, euen vnto a thowſand generations. Ibidem. Let the Lord of hoſtes thy God keepe his couenant and mercy with thee, teaching thee which he hath ſworne to thy forefathers. **There are in the Pſalmes many commendations of the mercies of God, whereof I will ſet downe a fewe.**

Pſal. 86. Thou Lorde art good and fauourable, and ful of mercy vnto all thoſe that call vpon thee. Ibidem. And thou Lotde art mercifull and pitifull, ſlowe vnto wrath, and full of mercy and truth.

Pſal. 103. The Lord of hoſtes is mercifull and full of compaſſion, ſlow to wrath, and ful of mercye, he is not angry with vs for euer, neither kepeth he his wrath for euer, he hath not done vnto vs according to our ſinnes, neither hath he rewarded vs according to our iniquities. Becauſe according to the height of the heauens ouer the earth, he hath made ſtronge his mercye vpon ſuch as feare him. Howe farre diſtant the Eaſt is from the Weſt, ſo farre hath he ſeuered our iniquities from vs. As the father taketh cõpaſſion ouer his children, ſo doth the Lord of hoſtes take

compassion on those that feare him.

Psal. 117. Prayse the Lord all ye nations, all ye people set forth his worthy praise, because his mercy is confirmed vpon vs, & the truth of the Lord endureth for euer.

Psal. 108. Great is thy mercy aboue the heauens, and thy truth aboue the clowdes.

Psal. 145. The Lorde is mercifull and full of compassion, slow to wrath, and full of mercy. The Lorde is good vnto all, and his mercies are aboue all his workes.

In the Psalme 136. is a long commendation of the mercy of God comprehended: in which Psalme euery verse endeth with this halfe verse, for his mercy endureth for euer. **But what needes many words. All the whole booke of Psalmes is nothing els, but a preaching of the goodnes and mercye of God towards vs.**

Esay 54. The hills shall shake, & the litle hills shall tremble, but my mercye shall not depart from thee, and the league of my peace shall not be moued, sayth the Lord of hostes thy mercifull God. Ibidem. In the time of my wrath I haue hidde my face for a season from thee: But in my euerlasting mercy I haue had compassion on thee, sayth the Lord of hostes thy redeemer.

Eſay 55. Let the vngodly perſon forſake his way, and the vniuſt man his cogitations, and returne vnto the Lord, and he will haue mercy vpon him, and vnto our God, becauſe he is full of mercy to forgiue.

Ieremy 3. Lament. The mercies of God are the cauſe that we are not deſtroyed, becauſe his mercyes haue not fayled vs. **Againe there.** For if he make vs ſorowful, he will haue mercy vpon vs, according to the multitude of his mercies.

Ioel 2. Be ye conuerted vnto the Lorde of hoſtes your God, becauſe he is merciſull, & full of compaſſion, long ſuffering, and full of mercy, and doth repent him of the euill that he purpoſed.

Ionas 4. I know that thou art a merciſull God, and full of compaſſion, pacient, and of much mercy.

To be briefe, all the preachings of the Prophets, wherein they induce men vnto repentance and conuerſion, are Encomyes or commendations of the mercy of God. For the mercy of God is the foundation of repentance.

In the new Teſtament, amongeſt many others, are theſe ſentences. viz. In the ſonge of the Virgin. Luc. 2. His mercy is vpon all generations to them that feare him.

2.Cor.1. Blessed is God, the father of our Lord Iesus Christ, the father of mercies, and God of all cõsolation.

2.Ephes. God is riche in mercy.&c.

1.Pet. 1. Blessed is God and the father of our Lord Iesus Christ, which according vnto his great mercye, hath regenerate vs into a liuely hope.

3.Titus. But when the bountifulnes and loue of God our Sauiour towardes man appeared, not by the workes of righteousnes which we had done, but according vnto his mercy hath he saued vs,&c.

The third part of the mercy of God.

NOwe let vs see the figures and examples of the mercy of God, whereby the sayings which we haue recited, may be beheld, expressed (as it were in tables.) For there is no reason more apte to teache, then when as sayings concerning things, or rules be accommodate with examples, and examples with rules.

The most excellent representation or figure of Gods fatherly loue towards men, is set before our eyes. Luc. 15. in the parable of the prodigal sonne, which sonne after he had lewdly

ly conſumed all his ſubſtance or patrimony, returneth home to his father, truſting in the onely conſideration of his fathers goodnes. For he thought, that in his miſerie he could thoroughly moue his fathers pitifull tender hart, to haue mercy and compaſſion vpon him, which thing he did. For when as yet he had bene a long time abſent, his father eſpyeth him, and being moued with his miſerie, he runnes to meete him, he embraceth his ſonne about the necke, and kiſſeth him. Beholde, howe the motion of mercy in the father, is ſtirred vp towards his penitent ſonne. The voyce of this ſorowfull ſonne ſhaketh the pitiful tender hart of his father. The ſonne confeſſeth him ſelf vnworthy to be accompted his ſonne, he beſeecheth him, that he may be reputed as one of his ſeruaunts. But what doth the father? he biddeth firſt a garment to be brought forth for him, he killeth the fat calfe, he gathereth his houſhold together, he ſendeth for his friendes, and makes a great feaſt. Wherefore? becauſe this my ſonne (ſayth he) was deade, & is now aliue againe, he was loſt, and is now found againe. This prodigall childe is a figure of a ſinnefull ſoule, the father which runneth to him and embraceth him, is the repreſentation of God the father, which is none otherwiſe af-

fected towards the penitent ſinner, then was this good father towards his repētant ſonne, beſeeching him of pardon & gracious fauour. Here, in the ſonne are no other deſerts but of death, which to auoyd, he commeth to his father with all ſpeede. So euery ſinner beareth about with him the deſerts of death, but if he ſhal returne by repentance, vnto his moſt mercifull father, he ſhall finde life, and when he cometh home againe, his father will runne to meete him, at whoſe meeting there is great ioy, and at whoſe embracing there is great compaſſion and mercy. Therefore this portrature or picture is moſt ſweete to behold, wherin the fatherly minde of God towards men, is repreſented and commēded vnto vs, as it were in a liuely deſcription. The Phariſeis murmured that Chriſt receaued ſinners, and did eate and drinke with them. But Chriſt in this picture, ſhewing the minde of his heauenly father, rebuked them of their vanity. Now ſeing that there is in God no acception of perſons, there can be no ſinner, (be he neuer ſo farre out of courſe) which may not be receaued into fauour, ſo that he doe flye vnto Gods fatherly mercy.

Mat. 9. Mar. 2. Luc. 5.

Very like vnto this figure is alſo that of the loſt ſheepe, which the ſhepeheard (leauing 99. in

in the wildernes) carefully seeketh for, & hauing found it, layeth it with ioy vpō his shoulders, and comming home, calleth together his friendes and neighbours, and saith vnto them: Reioyce with me, for I haue found the shepe which was lost. I saye vnto you, sayth the Lord, there shall be more ioy in heauen ouer one sinner that repenteth him, then ouer 99 iust, which neede no repentance. Let vs reioyce therefore (sayth S. Ambrose) because that same sheepe which was lost in Adam, is founde againe, and brought home in Christ. Luc. 15.

To the same ende and purpose pertayneth the parable of the lost groate, which the woman lighting a candle seeketh, and finding it reioyceth therat. This womā signifieth God, the candle lighted, is the preaching of the Gospell, the groate signifieth man, wherein is the representation of God engrauen. This groate (sayth S. Ambrose) is of no smal value, in the which is represented the figure or likenes of the Prince. This image being filed with the myre of sinne, is againe of Christ repayred in them, which suffer them selues to be founde againe, that is, which heare Christ calling them, and inuiting them vnto repentance: For so he sayth: I came not to call the righteous, but sinners to repentance. Againe he Luc. 15. Mat. 9.

Mat.11. sayth: Come vnto me all ye that labour and are loden, and I will refresh you.

Genes.1. Unto these figures let vs annexe examples, amongest which, the mercy which God shewed vnto Adam and Eue hath the first place. For these (although they were the greatest sinners which most disobedietly declined from God their Creator) did God of his meere mercy restore and rayse vp after the fall: by promise giuen, of the seede that should breake the serpents heade. Which mercye vndoubtedly pertayneth not only vnto Adam, or Eue, but vnto all mankinde. That as mankinde in Adam was founde to be sinnefull, so it hath in Christ receaued promise of grace and mercy. Hitherto pertayneth that saying of S. Paule Gal. 3. God hath shut vppe all vnder sinne, that he woulde haue mercye vppon all men. Here the Apostle, as he maketh an vniuersall giltines in mankinde, so he addeth an vniuersall mercye. For, the vniuersall and distributing particle is in either member to be reputed of like scoope, that we may knowe, that God is mercifull towardes all, no lesse then he was towardes our first parents, in whome we are made giltie, and shut vppe vnder sinne. This is declared by many examples. For none at any tyme which haue craued pardon for

for their sinnes haue suffered repulse. Though sinne is great, mercye as great is preached: If it be much, the mercies of God are infinite: If sinne be of longe continuance, the mercye of God is from euerlasting: If it be newe or of late tyme, newe are the mercyes of the Lorde, also euery daye. The olde and newe history aboundeth with infinite examples. Dauid dealt very iniuriously with that worthy Citizen Urias, and wickedly defiled his wife, but flying vnto the mercy of God, he obtayned pardon.

Manasses (after he had shedde the bloode of those Prophets, after that he had instituted that most filthy worshipping of Idols, and after that he had filled all Hierusalem with all iniquitie) was taken of his enemie, was cast into prison, humbled him selfe in prison before God, fleeth vnto his mercye, and was receaued into the grace and fauour of God, although his sinnes (as he him selfe confessed) exceeded the sandes of the sea. 4. Reg. 21.

The theefe hanging vpon the gibbet heard this: This day shalt thou be with me in Paradise. But lest I seeme to be too long in reciting of examples, I will sette downe the wordes of S. Bernard, which speaketh vnto the Sonne of God in this maner: Altoge- Luc. 23.

ther for the louing kindenes, which is preached vnto vs of thee, doe we runne after thee, O Lorde Iesu, hearing that thou despisest not the poore man: thou abhorrest not a sinner, thou disdaynedst not the theefe confessing his sinne, nor the sorowfull sinnefull woman, nor the beseeching Cananite, nor the woman taken in adultery, nor him that sate at the receite of custome, nor the beseeching Publicane, nor the denying Disciple, nor Paule the persecutour of Disciples, no nor yet those thy crucifying enemies. **And a litle afterwardes applying examples, he sayth thus.** Wherefore whoso being earnestly sory for his sinnes, hungreth and thyrsteth after righteousnes, let him beleeue in thee, which iustifiest the vngodly, and being iustified by faith onely, shall haue peace with God. **These sayth he. To be short, there was neuer any sinner founde, vnto whome grace was denyed when he craued it. For this principle standeth firme and vnmoueable,** A sorowfull and a contrite hart, O God doest thou not despise. *Psal. 51.*

OF

OF THE FOVRTH PART of the mercy of God.

HOwe farre the mercy of God may extend, or what it may worke, there were enough ſpoken in the ſecond and third mēber of this matter, were it not but that certaine enemies of the grace of God had driuen the matter into a narrow & ſtreit roome. For they will not that the grace and mercy of God ſhould be manifeſted vnto all men, but only deſtinate vnto certaine perſons. But what is to be obiected vnto theſe, (when as firſt what the mercy of God may worke, I ſhall briefly and roundly knit vp) I will afterwards ſhew, if I ſhal ſay in one word, that by the merry of God all things are giuen vnto vs, both which pertaine vnto this preſent life, and alſo vnto the glory of the life to come eternall: I may open in deede the whole matter, but all things ſhall not be vnderſtood ſo manifeſt plaine. The olde Diuines doe teache theſe thinges briefly. The mercie of the Lord (ſay they) viſiteth & inſpireth vs, that we may be touched with the ſorow of ſinne, to fly vnto the mercy of God. Whereupon ſayth Bernard. He hath viſited and ſo chaunged my hart, that thoſe thinges might be made bitter vnto me, which before

were ſweete. He hath viſited me, that I might feele the woundes of my ſinnes. He looketh for repentance, according to that ſaying, Ro. 2. Doeſt thou not knowe that the bountifulnes of God leadeth thee vnto repentance.?

Hitherto pertaineth that ſaying of Bernard. How gentle & ſweete is thy mercy, I ſinned, & thou didſt diſſimulate or beare with me, I refrained not my ſelfe from wicked deedes, & thou abſtainedſt thy ſelfe from ſtripes. It ſuſtaineth ſuch as turue vnto thee, & as it were ſupporteth them, that they doe not vtterly ſlide away. And it is thus teſtified of Dauid him ſelfe in the 94. Pſalme. Had not the Lord helped me, my ſoule had almoſt dwelt in ſilence. Here hence it is, that Diuines do make a foureſold maner of ẏ mercy of God, namely that it is inſpiring, pꝛeuenting, concomitant, & ſubſequent. Surely by this diſtinction of the maners of the mercy of God, they meane none other thing, then ẏ, a beginning, a proceeding, a middle, & an end, (in matter touching ſoules health) are to be attributed vnto the only mercy of God. S. Auguſtine after this maner wꝛiteth of ẏ effects of ẏ mercy of God. O my brethrē, what hath cauſed Chriſt to come in the fleſh, but only the mercy of God? What thing made it ſelfe ſubiect vnto our miſery, but his

onely

only clemencie? O bleſſed mercie which only hath acknowledged the ſocietie of our ſaluation. For mercie all only directeth man vnto God, ſhe alone bringeth man vnto God, this alone is the mediatrix comforting ſuche as turned vnto God, this knitteth together, thoſe that are ſeuered, this alone mouinge God to be humble and lowly, exalteth man. O howe godly was the deſcending of God, that our aſcending vp vnto God might be glorious. O exceeding great mercie. O infinite, thou alone wert able to bring God, from heauen vnto earth, and vs out of exile to elect and call vnto his kingdom. O great bond of mercie, wherewith God vouchſafe, & was able to be bounde · and man being bounde therewith breaketh in ſunder the bondes of iniquitie. O man if thou wouldeſt conſider thy miſerie, and the workes of God, towards thee, thou ſhouldeſt not finde any thing but mercie. It is mercie, if God ſo puniſh, that he amend, if by tribulation he deliuer from ſinne if he ſuffer hipocrites & tyrants to beare ſway in the world. Theſe ſayth S. Auguſtine. But if any man wil more exactly ſee what the mercie of God may do, let him looke into him ſelfe let him examine him ſelfe, let him conferre thinges paſt with things preſent, and thinges

present with things that are past: which thing if he shall doe, he shall truly say with Dauid. The mercie of God the Lorde, is more then the depth of the sea: And againe, The earth is full of the mercie of the Lord.

Furthermore (how farre þ mercie of God may extende) there were enough already spoken, but that we must here aunswere these enemies of the mercie of God. We out of the worde of God, do affirme, the mercie of God, to extend it selfe vnto all men of all ages: that is, That God of his meare goodnes doth offer his grace vnto all men, & would haue all men to be saued, by his free and acceptable mercy: Neither that he hath created any man for assured damnation. For it is the firme and immoueable, that the wise man sayth: God is not the causer of death, neither is he delited in the destruction of men. But this old serpēt the enemie of mankind endeuoureth by his sophisticall doctrine to make vs beleue an other thing: and priuely obiecteth vnto men occasion of desperation, when he denyeth that the grace and mercie of God is vniuersall. But let vs againe obiect foure thinges vnto their deuilishe sophistry. 1. The sending of the sonne of God into the worlde, to saue that which was lost. 2. The vniuersal promise, whereby grace and

mercie

mercie is offered vnto all, and euerie one: Preach (ſayth the Lord) the Goſpell vnto all creatures. 3. An vniuerſall commaundement, whereby all and euerie one is commaunded to here Chriſt & to beleue in him. And 4. An vniuerſall confirmacion of the grace of God, which is offered vnto all nations by the commaundement of Chriſt, who biddeth all nations to be baptiſed. But becauſe we haue (as touching theſe foure) ſpoken in our commentaries vpon the firſt chapter of S. Paules Epiſtle vnto the Ephesians, I wil not here ſtand vpon theſe any longer. *Mat. xi.*

And yet wheras many are condemned, this therefore comes to paſſe, becauſe many do not knowe the truth of God, many will not take hold vpon the right hande of God, when it is ſtretched forth vpon thē. Many refuſe to heare Chriſt, when he calleth them: they contemne the commaundement of God, they caſt away the grace of God, & therefore for theſe pointes of diſobedience are they cōdemned with Gods moſt iuſt iudgement. For like as this bright ſhining ſunne, giueth light vnto all creatures, and by his nature ſpreadeth the beames of his brightneſſe vpon all thinges, but that man yet (which goeth from the ſunne, or turneth his eyes an other way, or is blinde) is not made

partaker of the light of the sunne: by whose fault is this? Certainly not of the sunne, who withdrawleth not his beames from any man. But mans owne frowardnesse is in the fault, when he looketh away from the sunne: After
Psal.130. the same maner, God, (with whome there is mercie and plentifull redemption) sendeth forth his word into al the world, he cōmaunds them to heare his sonne, he offreth all men his grace, in his word and sacraments. But heare they which cōtemne the word of God, and refuse to obey the same, he will haue such iustly to perish in their owne contumacie, whome of his mercy and goodnes he would otherwise haue had saued. The earthly father of his naturall loue) will haue his children to be blessed and happie (but with this condicion if they be good and honest) For, disobedient & vntameable childrē doth he vtterly disinherite of their patrimonie. The righteous and good Prince liuing in the world desireth to haue all his subiects to prosper, and be preserued, (but by obseruation of his lawe) according vnto whose prescription or ordinance it behoueth his subiectes to liue. But if any through sawcines or malepertnes contemne his Prince, the Prince will that he shall die, or be taken from among the rest, whom (if otherwise he had kept ꝑ law)
he

he would haue had safe, aliue, and prosperous vnder him. Euen so also doth God iustly punish despisers of his worde whom he woulde, shoulo haue bene preserued if they had duly obeyed his word. And as the good handy crafts man hath euer a regard vnto the ende of his worke while he is doing any worke: but if any vessell be broke he casteth that away, or (if so it may be done) he maketh it a new: So doth God behold the end of mans creation, namely, that mā is the temple of God, honouring him. But if man do not obey God, he is either cast away from God, or is looked for to repent him selfe whereby he comes forth finished, as it were a new man. Therefore let no man blame God, if him selfe perish. Let no man ascribe this vnto fortune, but rather vnto his owne foolish iudgement, wherby he preferreth death before life, and hell before heauen. And let euery man consider with him selfe that there is none more grieuous sinne, then to thinke that God is vnequall, and therefore to refuse repentaunce, and despaire of pardon. Touching the obiections of our aduersaries, we neede not any further to stay thereupon, seeing that of the immoueable word of God, we haue so manifest testimonies for our purpose.

THE FIFT PART of Mercie.

The vse of ỹ doctrine touching the mercie of God, although it be manifolde, and so all mans life time, and concerning all her partes perpetuall, yet notwithstandinge that we may more sweetely vse this good gift, I will recite certaine vses therof and chiefly fiue, which are also, speciall.

The first is perceaued, In the conuersion of a sinner.

The second, In prayer.

The third, In dayly repentance.

The fourth, In the externall conuersation of men.

The fift, In the agony of death, wherein appeareth a certaine sacred anere of the soules (that is) the cogitation of the mercy of God.

The first vse is in the conuersion of a sinner vnto God: which conuersion can not be by other meane without the knowledge of the mercie of God, which is the foundation of true and sounde conuersion or turning vnto God, when man is accused of the lawe, by reason of his transgression he commeth into the knowledge of sinne: Through knowledge of his sinne, he commeth into knowledge of the iust iudgemēt

of

of God againſt ſinners. Through this knowledge, he falleth altogether into deſperation, if he behold or looke into the lawe only. For the lawe her ſelfe bindeth euery man without all exception either vnto obedience, (which is in this life impoſſible) either vnto punishment, which is the curſe or malediction, according vnto this ſentence of condēnation which ỹ law obiecteth againſt ſinners: Curſed is euery one which doth not thoſe things that are written in the lawe of the Lord. Concerning the turning of man vnto God by faith in Chriſt, the lawe dealeth nothing as ſhe which worketh wrath & not mercie. Therefore we haue neede of the knowledge of Gods mercie vnto repentance and conuerſion, which knowledge of the Goſpell vndoubtedly is proper to many. For, the Goſpell reuealeth Chriſt vnto vs, through whome the father loueth vs, and embraceth vs no doubt with a fatherly mercie. This difference betwene the knowledge of the law and of the Goſpell is moſt apparantly ſhewed in the 33. of Ezechiel. Whereas the people (after they were accuſed of the Prophet for the tranſgreſſion of the lawe of God burſt forth into this ſpeeche of deſperation. Our iniquities and our ſinnes are vpon vs, & we vterly quaile in our ſelues, how therefore ſhal

Deut. 27.

Ezech.33. we be able to liue? Tell them (sayth the Lord vnto the Prophet) I liue, & will not the death of a sinner, but rather that he be conuerted & liue. Here we plainly see two thinges. First, that out of the doctrine of the lawe by it selfe there is no beginning of conuersion (but by the accident) but rather a beginning of desperatiō. Moreouer that through ỹ knowledge of Gods will, (not desiring the death of a sinner, but rather his life) sound cōuersion may take her beginning. The like example we see in the 2. chap. Act. Apostles. For after that Peter in a long discourse had accused the sinne of those Iewes, which had crucified Christ, and had condemned them as guiltie in the first and seconde commaundement, they come into the knowledge of their sinne, and of the iust iudgement of God, insomuch as they fell into daunger of desperation, being stroken with terrour in their hartes: the which thing appeareth by their wordes. For they said vnto Peter, and others the Apostles: what shall we do, men, & brethren? as if they had sayd: we, by the discourse of Peter, do vnderstand our selues to be guilty, & so we acknowledge our selues to be iustly dāned, neither see we any way of escape, but that we do runne into the mischiefe of condemnation: what counsell do you therfore giue

Act.2.

vs?

vs? Thus farre with the preaching of the law were the Iewes brought into dispaire. But what sayth Peter to this? μετανοησατε (sayth he) Repent you of your sinnes, or be ye conuerted, and let euery one of you be baptised in the name of Iesus vnto the remission of your sinnes. This discourse is farre otherwise then the first was. In the first, is no mention made of repentance and conuersion: But after that their harts were knocked at with the mallet of the law, the treasure of mercie is opened vnto them, and they are bidde to repent themselues of their sinnes. For Christ is propouned vnto them, in whom the father is also well pleased, and receaueth into his grace and fauour of his free and meere mercie, all those which truely repent, and amende their euill liues. To be short the voyce of the lawe pronounceth all transgressours accursed, without exception. But the Gospell restraineth the sentence of the law, when it sayth: Except you repent, that is, except by faith ye be conuerted, trusting in the goodnes & mercie of God, for Christes sake. This difference betwixt the preaching of the lawe reprehending sinnes, and the preaching of conuersion is obserued in all the discourses Prophetical and Apostolicall. The conclusion frames to this poynt, Luke 13.

That, by the law comes ỳ knowledge of sinne, of Gods wrath, & of death, but by the Gospell, ỳ knowledge of righteousnes, grace, or mercy, & life, without which knowledge cõuersion can not be begon: or after this maner. The knowledge of sinnes, which comes by preaching that law, enforceth vs to be sorowfull at ỳ hart: But the knowledge of the league (whose bond surety is Christ our Lorde) which is ỳ knowledge of the promised mercies, doth prouoke vs vnto conuersion. Out of these it appeareth, what prerogatiue the law hath in preaching of conuersion. She preacheth not conuersion it selfe, but only prepareth vs vnto conuersion: while it setteth before our eyes the iniquity of men, & threatneth vnto them eternall punishment, by reason of the transgression of Gods law, according to that saying of Hieremy Lament. 2. Thy Prophetes haue not opened vnto thee thy sinnes, that they might moue thee vnto repentãce. Here we see the law & the doctrine of conuersion to be openly distinguished, as the thing predoomed, & the end thereof. The one sheweth the wrath of God thereby to strike in vs a feare. The other proponeth grace therby to deliuer vs from terrour or fearefulnesse. Both which are excellently described in the 15 of Luke in Acolastus. For he first being ouer-

matched

matched with pining penury fell in reckening of his owne miſchiefe & ſinne. So we being ouermaſtered by the law do vnderſtand our condemnation. After that very hope which he had of his better fortune (if he returned to his father) gaue the yong man a mind to repent and amend his life. So we by conſideration of the mercy of God which ẏ Goſpel preacheth vnto vs, are called backe againe from deſperation vnto repẽtance & amendment of life. Therfore euen as this young man being moued with cõfidence that he had in his fathers goodneſſe, is encouraged to ſeeke reconciliation: So there ought to be in vs a beginning of conuerſion, (ẏ acknowledgemẽt of Gods mercy) which prouoketh vs vnto the well hoping or truſtring in God. For S. Ambroſe ſaith. No mã can repẽt him of ſinne, but he which hopeth for pardõ: And none can hope for this, but he which acknowledgeth God to be mercifull. And S. Auguſtine ſaith. Not only when we do repẽt, but alſo whileſt repentance is in doing, is the mercy of God neceſſary. Out of theſe I thinke it doth plainly appeare, what ẏ vſe is of Gods mercy in repentance or conuerſion of ſinners.

Furthermore becauſe we ſay that the mercy of God is the cauſe of repentãce, & that this is preached in the Goſpel, & not in the law, there

are some which go about vtterly to ouerthrow our opinion, affirming that it is pertinēt to the law to preach repentance, which they doe call the cōuersion vttered by the Prophet, & not by the Gospel: And these fellowes worke specially vpon this foundation. The law (say they) accuseth sinne, therfore it prepareth repētance. But they are deceaued, while they thinke that to accuse sinne, and to preach repentance is all one thing. For these differ as the thing purposed, and the end thereof: as the preparation necessarie for ỳ matter, & the matter it selfe. For the lawe while it accuseth sinne, openeth the wound, & setteth death before vs, that the Chirurgions hande may be more helping & acceptable. This appeareth clearely by the aboue declared circumstances.

The diuersity & vse of the word Repentance hath made entrance for disputation hereupon. Wherefore to the end we may without errour aunswere our aduersaries, the vse of the saied worde must be expounded. The Latine worde Penitentia, and Greeke worde μετάνοια which the Euangelists vsed, do much differ. For the phrase of repentance, most properly signifieth a displeasure taken for any thing done, such a displeasure as may be in euery man, whome it repenteth of his deede, either for the filthinesse there-

thereof, or for the punishment which iustly followeth the deede, or else for whatsoeuer other cause. In this proper significatiõ the Doctors of the church most cõmonly do vnderstand this word of repentance, hauing regard vnto the ἐτυμον or right interpretatiõ of the word rather then vnto the Greeke worde μετάνοιαν. And although I confesse that this repentance is necessarie vnto conuersion, yet I deny ẏ the same conuersion consisteth therin. For such a repentance may be euen in the vngodly, as in Cain, Iudas, & others. This kinde of repentance the lawe alone preacheth directly & properly. Directly & properly I say, because the Gospel by the accident reprehendeth & accuseth sinne, as light doth darkenesse, vertue, vice, life, death: things excellent, filthy thinges, &c. But by the infampof the death of the sonne of God the lawe properly & directly: which thing whẽ as Isslebius denied disputing that this repentance of contrition (as he termeth it) is to be preached, and that the same lawe Morall together with Moises him selfe is to be reiected out of the church of God, he is therefore iustly reprehended of Martin Luther, & Phil. Melan. as a cõtemner of the law of God. Wherfore he is also called of Luther, Antinomus. Therefore let al the godly learned vnderstande, that in all that

disputacion of Luther against those Antinomos or fellowes repugnant to the law, ỳ word of repentance, is not to be taken for cõuersion which is called μετάνοια and is rendred for repentance of the olde interpreter, but for the displeasure taken at the deede, which they cal cõtrition. But because this repentance of contrition is the way of conuersion, and a certaine necessary preparation, it pleased the ecclesiasticall writers to vsurpe this word by a figure Synechdoche, that repentance might both cõtaine the sorowe going before which is stirred vp by the law, & also ỳ cõuersion it selfe which is proper to faith by the preaching of the Gospell, and desire of new obedience, which is annexed with conuersion. For the spirite of faith can not be without spirituall motions, which are the beginning of new obedience. Hereupon it is that they account of three partes of repentance, that is, Contrition, Faith, and Newe obedience which is newnes of life.

This Contrition of her selfe without faith, is not a good worke pleasing God, but it is a certaine beginning of griefe in the minde seeming guilty vnto her selfe, as in Cain, Iudas, and many others. For this principle standeth assured, It is impossible to please God without faith, and whatsoeuer is not of faith is sinne.

Heb. 11.
Rom. 14.

ſinne. But when as vnto this contrition commeth hope of pardon, or faith by preaching of the Goſpel. This cõtrition is made an acceptable ſacrifice, according to ỳ ſaying. A ſacrifice vnto God is a troubled ſpirit, a contrite & an humble hart oh God doeſt thou not deſpiſe. *Pſal.51.* And as it is ſayed in the 66. chapter of Eſay. Vnto whome ſhall I haue regarde, but vnto the poore and contrite ſpirite. And Chriſt ſayth. Bleſſed are the poore in ſpirite Math.5 with this connexion of contrition and faith, or of conuerſion, is alſo coniopned the endeuour towards new obedience, according to the preceptes of the Lawe of God giuen to Moiſes. which indeuour no doubt through faith pleaſeth, without which faith no true obedience can be begonne: and ſo the Doctours of the Church doe oftentimes take the worde of repentãce by the figure Synechdochen: vnto the teaching whereof pertayneth all the miniſterie of the Goſpell. For contrition is ſtirred vp by the lawe, faith ſpringeth by hearing of the Goſpell preached, and new obedience dependeth vpon both doctrines, that is to ſay, of the law, and of the Goſpell. For as the lawe teacheth what workes God requireth: So the Goſpell ſheweth howe they are begonne, and pleaſe God.

Thirdly there is also an other certaine and daily & perpetuall repẽtance of the holy ones. For when according to the wise mans saying, The iust mã falleth seuẽ times a day, & riseth againe. He had nede to vse daily acknowledgement of his sinnes, & faith wherby he beleueth his sinnes are forgiuẽ him. Hereupon saith S. Hierõ: The iust mã falleth seuẽ times in a day, if he be iust, how falleth he? if he fal, how is he iust? but he looseth not the title of a iust man, which alwaies riseth againe by repentance. Hereto pertaineth ỳ prayer of the holy ones of God, Forgiue vs our sinnes. But we must discerne betwixt those sinnes from which faith is shakẽ of with which faith is able to stand. Voluntary sinnes & such as are cõmitted contrary vnto cõscience do altogether extinguish faith, & cast of the holy Ghost yea & so do bind men a new vnto eternal punishment, except they be againe conuerted. Many are the sinnes of ignorance, which are committed of vs not thinking vpon thẽ, neither shake they of the holy Ghost, nor extinguish faith, but are forgiuen & pardoned ỳ holy ones, for the sonne of God his sake. By reason of these sinnes we haue nede of perpetual repentance, which is dispensed with by mortification, & viuification, touching ỳ which S. Paul speaketh plenteously in ỳ 6. cap. Ro.

Luke 11.

Ma-

Μετάνοια, which (ẅ phrase not apt enough) they call repentance, and some more rightly, amendment of life, hath not this name properly of the displeasure taken at the deede, but of the chaunge of mans mind, which is a conuersion vnto God by faith in Iesus Christ. For by faith alone, man conuerteth him selfe vnto God: and for this cause, S. Iohn the Euangelist so oft as he entreateth vpon conuersion, doth vse the phrase of faith. The Hebrues doe vse the phrase of conuersion, which agreeth with the greeke word, but that ỷ greeke word Μετάνοια more clearly expoundeth the maner or forme of conuersion, namely that it is not to vnderstand the bowing or bending of body or feete, but the mutation of mans mind, namely, by faith vnto the free promise of the remission of sinnes, and therefore are the Euangelistes sayd to preache repentance vnto forgiuenes of sinne. And Christ sayth: In my name ought to be preached Μετάνοια (that is) conuersion & remission of sinnes vnto all nations: and so Μετάνοια or conuersion, & remission of sinnes are coupled together, that either of them may be knowne, and what the Gospell doth offer vnto vs, and who be capable of the benefits of the Gospell. A sound and right forme ther fore of repentance, seing it is a conuersion by faith,

most rightly and most properly is the Gospell defined to be an vniuersall preaching of repentance and remission of sinnes.

But they which contend or hold argument (that the preaching of repentance, which is conuersion by faith, is to be referred vnto the law) doe take away that speciall chiefe consolation of the Gospell: namely as that the Gospell doth preache of the vniuersall grace and mercy of God, whereof all repentant soules, that is (turned vnto God) are made partakers. For seeing Christ sayth: In my name ought Μετάνοια & remission of sinnes be preached vnto all nations: a principall consolation is proponed in the vniuersall and distributiue particle, seeing that where he commaundeth in his name repentance to be preached, he offereth vnto all men remission of sinnes, with the which is ioyned together Iustification, the gift of the holy Ghost, and a beginning of the life eternall.

And whereas some men affirme that Μετάνοιαν some time signifieth the displeasance at the deede, such a one as may be in the vngodly ones, that I deny not. But I onely defend the proper signification therof, which is in the Euangelicall historyes, and in the acts of the Apostles, by which signification, the Apostles haue

haue vsed the Hebrue word Thesuba, that is to say, conuersion vnto God.

Out of these I thinke is most truly manifested, that which we haue proponed, namely, that mercy is the foundation of repentance or conuersion. Moreouer, that the definition of the Gospell is immoueable and firme, when it is defined to be an vniuersal preaching of repentance and remission of sinnes, in the name of Christ. Furthermore, that place is to be giuen vnto the lawe of God, and before the conuersion, that man may be prepared (as Hieremy speaketh) vnto repentance: And after conuersion that there be a rule of new life and of obedience to be by faith performed towardes God. We therefore doe vtterly disallow those Antinomos or fellowes repugnant to the truth, which leaue no place for the preaching of the law, in the Church of God.

The second vse of ꝑ mercy of God knowne, hath place in the prayers of the holy ones. For none can rightly pray vnto God, but he that doth assuredly beleue that God is mercifull & pacified for his sonnes sake. For by him as the fathers of the olde Testament had, so haue we also accesse vnto the father. This selfe same thing doth the Lorde declare in the forme of prayer: which he commaunded vnto his Dis-

ciples. For so he biddes vs that we shall say, Our father which art in heauen, &c. This phrase our father, is a confession of the mercy of God, whereunto we leane in time of prayer, and doth together include the confidence which we haue in his sonne our Mediator. Very many examples offer them selues vnto vs in the Scriptures. Dauid in the most of his Psalmes stirreth vp his faith in confidence of his mercy, and that I may omit other places, thus prayeth he in the 51. Psalme. Haue mercy vpon me O God according to thy mercy, and according to the multitude of thy compassions, wype away myne iniquitie.

Salomon praying for the obtayning of wisedom, beginneth thus, Sap. 9. O God of my fathers, and Lord of mercy. Also Daniel in his prayer, Dan. cap. 9. I beseech thee O Lord, thou great and fearefull God, keeping couenant, and mercy to those that loue thee. And againe, To thee O Lord our God belongeth mercy and forgiuenes, because we haue gone backe from thee. Also, Neither in our iustifying doe we prostrate our face, but in thy great mercies. And as Daniel signifieth, ỳ he beheld the blessed sede in time past promised, when he remembreth Gods mercies, he addeth in his prayer, that he would heare him

heare him for the promiſed Sauiours ſake, that is, for Chriſtes ſake the true God, who at the determinate time of God, tooke vpon him nature of man in perſonall vnitie. This confidence in the mercy of God, as it is a confeſſion of his owne wretchednes, ſo alſo is it an effectuall acknowledgement of the Mediatour Chriſt. For ſo often as the fathers remembred Gods mercy, they therwith alſo conſider vpon the cauſe which is the promiſe of the bleſſed ſeede, wherein all nations were to be bleſſed. Therefore when we are about to praye, let vs haue reſpect vnto the father of mercies, and acknowledge Chriſt our Mediatour, & therewith let vs bewayle from our hart our owne miſerie, which if we ſhall doe, we ſhall truely finde helpe in time conuenient. The Turckes, obſtinate Iewes, and other prophane nations, becauſe they acknowledge not the ſonne, can not beleue that God heareth ſinners calling vppon him in faith. Wherefore they can not praye truely, yea though they weary themſelues with moſt long and often prayers.

The third vſe of the mercy of God acknowledged, is vnderſtoode in dayly repentance. For when the holy ones (which is the infirmitie of the fleſh) doe dayly fall, they haue neede of dayly pardon. But this muſt be ſought for

in the alone mercy of God for Christes sake: we haue greatly offended by reason of our ignoraunce, greatly by our negligence, & greatly by our infirmity, neither is there any which may beleue that he is free and safe from sinne, no not the twinckling of an eye, from which we are not able to rise againe, except that God him selfe the father of mercies, of his goodnes stretche forth his right hande vnto vs. Touching this matter, Augustine writeth excellently, whose wordes are these: Lorde I confesse as thou hast taught me, I am no other thing but altogether vanitie, and the shadow of death, and a certaine darke deepe sea, and a vaine and waste grounde, which without thy blessing flourisheth not, & bringeth forth no frute, but confusion, sinne, and death. If I euer had any good thing, I had it from thee, whatsoeuer good thing I haue, is thyne, or I haue it of thee. If I haue stoode at any tyme, by thee it is that I haue stoode. If I haue fallen at any time, of my selfe it is that I haue fallen, and I should alwayes haue lyen in the myre, but that thou haddest alwayes raysed me vp. I had alwayes bene blinde, but that thou hadst giuen me light. When I fell, I had neuer rysen vp, but that thou hadst reached me thy hand. Also, after that thou hast raysed

me

me vp, I ſhould alwayes haue fallen, but that thou hadſt ſuſtayned me. I had more often periſhed, but that thou hadſt preſerued me. So Lord alwayes, ſo hath thy grace aud mercy alwaies preuẽted me, deliuering me from all euills, ſauing me from daungers paſt, rayſing me from daungers preſent, & defending me from daungers to come. Alſo caſting downe in my ſight the ſnares of ſinners, and taking away occaſions and cauſes of ſinne. For hadſt not thou alſo done this vnto me, I had committed all the ſinnes of the worlde: becauſe I knowe oh Lorde, that there is no ſinne which a man hath done at any time, that an other man alſo can not do. This confeſſion of Auguſtine ſheweth euidẽtly enough, how neceſſary the conſideration of Gods manifold mercy is, (for Chriſtes ſake) in the daily repentance of the holy ones. Therefore ſo often as we vnderſtand our owne infirmitie, and our eaſie ſlyding into ſinne, let vs conſider vpon and declare the mercy of God, which is alwayes ready to forgiue, which ſhutteth from no man the bowells of his mercy. So that we doe flye vnto his mercy in a true feare, and a perfect hart without hypocriſie, bringing wt vs a godly and a holy purpoſe, to beware afterwards of ſinning, contrary vnto conſcience.

The fourth vse of the mercy of God knowen, is contayned in imitation, and is seene or perceaued in the outward conuersation of mē. For this (how we should deale wᵗ our neighbours) doth admonish vs. Touching which matter, Christ our Lorde hath giuen vs this rule, Be ye mercifull, as your heauenly father is mercifull. And in an other place: Loue you one an other, euen as I haue loued you. Hereupon sayth S. Augustine: O if we would diligently consider the mercy of God in vs, we haue a rule of compassion prescribed vs. And a litle after he sayth: Let vs therefore (Brethren) while we liue, endeuour to take holde vpon mercy. Let the hungry be fed of vs, let vs cloth the naked, let vs entertayne the strāger, comfort the orphane, visite the sicke, and bury the deade. For these are the workes of mercy, concerning which we shall be demaūded in the later daye. And as sayth S. Barnard: He offereth sacrifice which doth mercy, whoso hath not bene mercifull towardes an other, can not him selfe finde mercy. To be briefe, seeing God the father will haue his children follow him, no man can boast of God the father, but he that endeuoureth to imitate the mercy of God. And that we may this doe, we stande in neede of mercy, wherewith God stirreth

Luke. 6.

Ihon. 13.

ſtirreth vp in vs by his ſpirite the feruent affections of godlines and mercye towardes our neighbour.

The fift and laſt vſe of the mercy of God acknowledged, is perceaued in ỹ agony of death. For when neither the cure of the Phiſician, nor the diligence of friendes is any thing to the purpoſe, the alone mercy of God remayneth, as it were a ſacred anchor. This whē the faithfull ſoule lets fall into the ſea of temptatiō, he feeleth vnſpeakeable comfort. For this doth he oppoſe or ſet againſt all kind of temptations, this doth he lay againſt ſinne, in this truſting, doth he reſiſt againſt the deuill and againſt hell: ſo farre, that being now ready to giue vp the ghoſt, he doubteth not to ſay with holy Iob: I knowe that my redeemer liueth, *Iob.19.* and that I ſhall riſe againe in the later daye. And alſo with Dauid, I will not feare euen *Pſal.3.* thouſandes of enemies which compaſſe me round about. But although death her ſelfe, is of her ſelfe horrible, and the moſt liuely image of ſinne, yet notwithſtanding (vnto all thoſe which haue the faith of Chriſt in them) ſhe is truly precious, both becauſe the ſtynge thereof by the death of Chriſt is beaten backe, that it may rather be deemed for a ſleepe, then for death: and againe becauſe ſhe is the ende of ſo-

rowes in this present life. Bernard sayth: That the life and the cause doe make a precious death. For the ende of a life well led, can not choose but be precious. Also the cause of death is to be considered, for if any man dye for defence of the truth, (as many Martyrs haue done) the death of him is truly precious, wherewith the truth of God is after a sorte confirmed.

I remember that a certaine noble matron, (when as now she semed to be hard at deathes doze) sayd vnto those that stoode by her and bewayled her happe. Now doe I more reioyce, then I haue euer done at any time before, for it shall by and by come to passe, that after death conquered, I shall enioy the sight of Iesus my Sauiour. But when they that stoode by maruelled at the fortitude or constant courage of her minde a certaine Matron made aunswere againe, How happens it that you feare not death? which, the sonne of God so greatly feared that he swet dropps of blood? Whome she aunswering againe, (as it were triumphing) sayde: Whereas the sonne of God Iesus Christ my Sauiour feared death, truly it was no maruell, for he toke vpon him selfe the sinnes of the whole world, he bare and suffered the wrath of God, and as it were

one

one giltie of all our ſinnes, ſuffred ſmart therfore: But I, ſithens I ſhall by the mercye of God obtaine remiſſion of my ſinnes, and am clothed with the righteouſnes of Chriſt, what ſhall I feare? Chriſt is to me a conqueror of death, how ſhall I fall or dye? Such a kind of πληροφορία, or ſuch ſure confidence or faith is felt & perceaued in ỹ middeſt of death, by thinking vpon the mercy of God for Chriſtes ſake. And this maner of dying is beſt. For he that ſo dyeth, taſteth not death. But as Chriſt ſayth, paſſeth from death vnto life. *Iohn. 11.* And vpon this death ought we to meditate or thinke all our whole life long, that when the matter ſhall require, as an inuincible gyant a man may ſet him ſelfe againſt death: yet not truſting in our power, but in the power of Chriſt, who is the vanquiſher of death, not for him ſelfe onely, but for his whole body, that is, for all them which are by faith engrafted in Chriſt.

THE SIXT PART OF the mercy of God.

There are two ſpeciall vices in careles men, which liue according as they are caried away in their affectiõs. The one vice is Diſtruſt, ỹ other Raſhnes or boldnes.

through distrust, (wherein they after a sorte accuse God of untruth in his promise) are they shut out of the family of God. Through Rashnes, wherein they carelesly contemne God, do they fall headlonge like madde men, into all mischiefes. Betwene both vices is comprysed the way vnto true wisedom, which is the first steppe of life. For the wise man sayth: Wisedome shall not enter into a froward soule. Sapien. 1. But this wisedome appeareth in right vnderstanding of things touching our saluation, and in the motion of mans hart, agreable with the knowledge and loue towards worshipping of God, according to his precepts. And although such maner of men are more often admonished by the word of God, and in other thinges, that they may amend their liues: yet notwithstanding most men remaine stubborne or froward in their distrust, and doe tempt God most grieuously with their rashnes, prolonging time, wherein they thinke to repent, foolishly trusting in mercy, which they proudly contemne. For they thinke it is enough for them, if they reserue the last breath of life for their repentance. This abuse of the mercye of God, doth Jesus Syrach grieuously reprehende in these Ecclesiast. 5. wordes. Say not thou the mercye of God is great, he forgiueth me the multitude of my sinnes,

ſinnes, for mercy & wrath come from him, & his indignation cometh downe vpon ſinners. Make no tarying to turne vnto the Lord, and put not of from day to day, for ſodenly ſhall the wrath of the Lorde breake forth, & in thy ſecurity thou ſhalt be deſtroied, & thou ſhalt periſh in time of vengeance. And againe he ſayth: My ſonne, if thou haſt ſinned, goe not on forwards in ſinne, but pray vnto God to forgiue thee thoſe ſinnes that thou haſt committed, flye from ſinne, as it were from the ſight of a ſerpent, for if thou cõmeſt to neare him, he will bite thee. Howe daungerous and hurtful the cuſtome & continuance of ſinning is, the wiſe man ſheweth by this compariſon. For he compareth ſinne vnto a moſt poyſoned ſerpent. For as ỹ ſtyng of this ſerpent may onely bring deſtruction, ſo ſinne it ſelfe is ỹ ſtynge of death. Therfore the wiſe man exhorteth vs vnto repentance, namely: that we refraine our ſelues from ſinnes already cõmitted, & that afterwards we may beware of ſinne. With this agreeth ỹ admonition of S. Auguſtine, who in his booke of wholſom documents, amongſt other things writeth after this maner. The moſt mercifull Lord pardoneth vnto repentance, thoſe which fly vnto him for ſuccour, but yet ſo, that we ſhoulde not be ſo careles of his

Eccleſiaſt. 21

mercy, that with ſinne we ſhould encreaſe ſinne, neither that we ſhould ſay, ſo longe as the life of our fleſh flouriſheth, let vs exerciſe our luſtes & concupiſcences, & finally in our old age repent vs of our wickednes. For God is mercifull, & wil not any longer remember our wickednes. **The ſame Auguſtine in an other place ſayth:** Man is in hoping deceaued, which ſaith. The Lord is good, God is merciful, I will doe that which pleaſeth me, which luſteth me, I will take my liberty, & I will fill the deſire of my ſoule, in my luſtes: **Why do I thus? Becauſe** God is merciful, God is gẽtle. **And againe,** the deuill putteth into our harts ſecuritie, to the end he would bring vpon vs deſtruction, nether can they be nũbred, how many this ſhadowe of vaine hope hath deceaued. **And againe ſayth he:** Brethren, whẽ we haue time of mercy, let vs not flatter our ſelues, let vs not ſet our ſelues at libertie, let vs not ſay, God alwaies ſpareth vs, Behold, I did this yeſterday, and the Lord hath ſpared me, & I do this to day, & God ſpareth me, & I wil do it to morow, & the Lord wil ſpare me. Thou giueſt eare vnto mercy, and feareſt not iudgement, if thou wilt ſinge of his mercye, vnderſtand his iudgemẽt, becauſe God therfore ſpareth thee, that thou ſhouldeſt amend,

and

and not that thou ſhouldeſt remaine ſtill in wickednes.

But leſt that we to our owne deſtruction, with moſt perſons abuſe the mercy of God, & heape vpon vs the wrath of God, in the day of wrath, I will collect a few arguments which ſhall call vs away from the abuſe of the mercy of God, which ſhall keepe vs in the feare of God, & which ſhall moue vs vnto ſpeedy true repentance.

Firſt, the vncertaine ende of mans life. For no man knoweth what hower, what moment, or by what meanes he ſhal depart hence out of this life. This vncertainty ought worthely to excite vs vnto ſpeedy repentance. Chriſt going about to exhort his Diſciples vnto watchfulnes, here hence toke his argument when he ſayd: Watch & pray, becauſe you know neither the hower nor the day. *Mat. 25.* And in the 12. of S. Luke. The Lord putteth forth a parable of the careles rich man deferring of repentance. A certaine riche man (ſayth he) had a fielde which brought forth frutes plenteouſly, therfore he thought with him ſelfe, ſaying, what ſhall I doe becauſe I haue no roome, where I may lay vp my frutes? And he ſayd, this will I doe, I will pull downe my barnes, & builde greater, & therein will I gather all my frutes

& my goods, and I wil ſay to my ſoule, ſoule, thou haſt much goods layde vppe for many yeares, liue at eaſe, eate, drinke, and take thy paſtime. But God ſaid vnto him, O foole, this night will they fetche away thy ſoule from thee, then whoſe ſhall thoſe things be which thou haſt prouided. &c. **So is it w̄ him which enricheth him ſelf, & is not riche in God. Hereupon doth the Lord afterwardes inferre this.** Luc. 12. But rather ſeeke you firſt the kingdome of God, &c. **Againe he ſayth.** Bleſſed are thoſe ſeruaunts, whom when the Lord cometh, he ſhal finde watchful. **Alſo,** Be ye therfore ready, becauſe ye knowe not at what hower the ſonne of man will come. **And S. Auguſtine ſayth:** God giueth vnto thee a time of amēdment, but thou loueſt more deferment, then amendment, thou hopeſt well, & doeſt promiſe thy ſelf many things, touching the mercy of God, as though he which by repentāce hath promiſed thee ſaluation had promiſed thee long life, how knoweſt thou what ſhall happen thee to morow? Thou ſayſt well in thy hart, when I ſhall amēd my life, God ſhal forgiue me all my ſinnes. We can not denye that God hath promiſed pardon, to thoſe which amend their liues, and are conuerted. But in what Prophet doeſt thou reade me

becauſe

becauſe God hath promiſed to thee that amendeſt thy life, pardon, doeſt thou read me that he hath promiſed thee long life? Therfore this vncertainty of ỳ ſpace of our life may admoniſh vs vnto ſpeedy repentance, leſt that we ỳ ſooner in this our opinion (as Hieremy ſpeaketh) do fall vpon ỳ fierie hils, & ſo be deſtroied by ỳ iuſt iudgemẽt of God. There haue bene many which haue hoped that they coulde prolong their life euen vnto extreame old age, but they haue died in ỳ middeſt of the flower of their firſt olde age. Many haue hoped after a quiet end of life, but yet haue periſhed in exile. Many by reaſon of their acquaintance & frẽds haue perſwaded them ſelues of conſolacions in the agony of death, but they haue died miſerablie amongeſt enemies. Many haue promiſed vnto them ſelues ſpace or time whereby they would bewaile and amende their liues lying in their beddes, but they are ſodainly taken away out of this life. Seneca verie excellently warneth vs, whẽ he ſayth. Truſt not vnto this calmenes, in a moment is the ſea troubled, and the ſame day, whereas the ſhippes haue played, haue they bene ſonke euen then alſo. To be ſhort, ſeeing no man knoweth whether the breath which paſſeth out of the noſethrils may be called againe, they doe moſt foo-

liſhly, which to the repꝛoch of God, do pꝛolōg repentance, as if they had moments of time in their hand.

Secondly the heape of very many miſchiefs of the wꝛath of God, and moſt pernicious treaſure of all toꝛmentes is gathered in the deferring of repentance. Whereupon ſaith S. Paul Rom. 2. But thou after thine hardnes & hart that can not repēt, doeſt heape vnto thy ſelfe wrath againſt the day of wrath. Foꝛ, ſinne which is not oppꝛeſſed by repentance, ſtraight way with the weight thereof dꝛaweth it ſelfe into an other ſinne, and from this againe vnto an other, vntill that a huge heape of ſinnes be framed, and as a moſt filthy roote not plucked vp out of the earth, continually encreaſeth, and moꝛe and moꝛe buddeth foꝛth: So alſo ſinne, when a man fauoureth it, doth dayly gather new ſtrength vntil it come to a great heape of ſinnes. Foꝛ, he that by this meanes abuſeth the mercy of God, is vniuſt towardes God, as he that hath purpoſed to ſerue ẏ deuil a longer time then God, offendeth euen ẏ verie Angels of God. Foꝛ as theſe do reioyce at ẏ repētance of the vngodly, ſo without doubt they are ſoꝛie at the not repentance of them. Foꝛ they are ſoꝛie that ſo noble a creature of God, ſhoulde periſhe thꝛough his owne fault. He is cruell to-

wards

wards him ſelfe, for he rather coueteth to be euill then good, or rather ſicke then healthfull, or rather the bondman of Sathan then the free man of Chriſt, or rather will he be poore, then riche. To be ſhort, he rather will in deede periſh then to be ſaued, then which crueltie, vndoubtedly there can be none other more greater. I let paſſe to ſpeake that he is iniurious in the creatures of God, whereupon ſaith S. Paul, Euery creature groneth for that the vngodly abuſeth them. Oedipus after he vnderſtood that he had committed inceſt with his owne mother, did pull out his owne eyes, ẏ he might by this meanes eſchew ẏ ſight of ẏ ſhining ſunne which was the beholder of ſuch a miſchiefe. Why did infinit nũber of liuing creatures periſh in ẏ Deluge? was it not for ẏ ſins of men? was not ẏ whole earth pronounced accurſed, by reaſon of ẏ ſinnes of ẏ firſt parents? No otherwiſe at this day, is wrought moſt great iniury towards the creatures of God, by al thoſe which vſe them not to ẏ glory of their creator, but to the fulfilling of their owne luſt.

Thirdly, the ſtraunging of mans mind from God, and endleſſe hardnes of hart: For, how much the longer repentance is deferred, ſo much the more hard is it to be cured. For as the matter goeth in the diſeaſe of the body: ſo

fareth it in ẏ diſeaſe of the ſoule, which is ſinne: For how much the longer, medicine or phiſick for the body is deferred, ſo much more daungerous and difficult is the diſeaſe to be cured. May ſometime it chaunceth by long continuance of time, to be incurable: So the ſickeneſſe of the ſoule by litle and litle, encreaſeth as the diſeaſe called canker, vntill it haue poſſeſſed all the whole parts of man. After ẏ by cuſtom of ſinne the ſoule hath hardned it ſelfe, it is infected or poyſoned as it were with the ſayd diſeaſe of the canker, whereby it comes to paſſe, that the miſchiefe ſpreadeth by litle and litle, vntill that it bringe vtter deſtruction. Hitherto
Iob. 20. pertaineth that ſaying of Iob. His bones ſhall be filled with the vices of his youth, and ſhall ſleepe with him in the duſt. And hitherto pertaineth that ſaying of Salomon. A yong man walking after his owne way, yea when he waxeth olde, he ſhall not departe therefrom. And alſo that ſaying of Hieremy. If the Black a moore may chaunge his skinne, & the Leopard her ſpottes you alſo can doe well, when you haue once done euil. Hitherto pertaineth the litle verſe of Iuuenall: The cuſtome of euill maketh an vncurable wound. For daily cuſtom is made an other nature, whereupon it comes to paſſe, that many by cuſtome of ſinning,

ning, doe make a certaine neceſſitie of ſinning. Therefore this miſchiefe, this daunger of induracion or hardneſſe of heart ought worthely to prouoke vs vnto ſpedy repentãce.

Fourthly, an euill conſcience, then which nothing is more grieuous, nothing more ſorowfull, nothing more wretched. This are they oftẽtimes compelled to carie about with them (as the witnes of their miſchiefes) which are thorowly delited in the filthie puddle of ſinne. Touching the diſeaſe of the conſcience, ỳ fathers haue ſpoken to this purpoſe. A fearefull thing (is the lewdnes of mãs mind) cõuict by her owne witnes: This cõſcience being cõpreſſed or put to ſilẽce preſageth alwaies euil For as ſaith S. Bernard. An euil cõſcience is the witnes of our debts, her ſelfe is the iudge, her ſelfe the tormẽtor, her ſelfe accuſeth, her ſelfe adiudgeth, her ſelfe puniſheth, her ſelfe condemneth. This alſo if ſhe be for a time cut of, as it were with the inſtrument or cauterie yet at one time or other it will come forth, & if not before yet at leaſt, in the agony of death, ſhal ſhe ſtand againſt vs as a thouſand witneſſes, ſhe ſhall accuſe vs, condemne and puniſh vs. For in deede an euill conſcience is a certaine diuine teſtimonie in the hartes of men imprinted as touching the future iudgement

vpon the disobedient, and of the punishmentes which the disobedient shall iustly suffer.

Fiftly. Offence or giltines of an other mās sinne. For in an offence there is a double euill, namely the dede and the example. As through the dede by it selfe the law of God is broken or trāsgressed, so through the example the neighbour is hurt by reason of imitation. Hereunto pertaineth that sorowfull or wofull voyce of Christ. Wo be to that man by whom offence commeth. And againe. He that offendeth one of these litle ones, which beleue in me, it were better that a millstone were hanged about his necke, and that he were cast into the bottom of the sea. S. Paul pronoūceth, that these sinning so against their brethren & woūding their weake cōscience do sinne against Christ. 1. Cor. 8. What shall we thinke of that man, which either with his erroneous doctrine, or lewd life leadeth man into destruction? That so great mischiefs swarme in ỹ world at this day doth it not thereuppon come to passe one man thinkes he may lawfully doe ỹ thing which he seeth an other mā to do? whom by & by an other man doth imitate, and him an other till so with the disease of one mēber, almost ỹ whole bodie of the Church of Christ infected, be deformed.

Math. 18.

Math. 18.

Sixtly. The taking away of good thinges or

or benefites whereof the holy ones only in the Church of God are partakers. For, so long as man liueth without repentance he lacketh the ioy of the holie Ghost, he is destitute of the peace of conscience, he is bereft of spirituall consolacions: and to be short he can not at all be partaker of the commune benefites of the Church, whosoeuer wittingly & willingly falleth contrary vnto conscience.

Seuenthly. The delites of Sathan. For as the Angells in heauen reioyce vpon that man which repenteth: So Sathans chiefe delites are, & as it were with most swete pleasures is he thorowly satiate, when he seeth men, especially those which haue giuē their names vnto Christ, to liue without repētance. For as a certaine ancient father saith there are sinnes of mē which be ẏ feasts or bāquets of wicked spirits.

Eightly, ẏ thinking vpon ẏ tragical exāples of very many mē, which are cast away frō God (by reason of their contumacy or disobedience) into eternal punishments, in which nūber are, Cain, Pharao, Saul, Achitophel, Judas, Julianus & infinite others. Of whose doings saith S. Aug. I beseech you let innumerable people (being naked & void of goodgifts, vnder such security, & ful of euils, before taken away out of this world) terrific you frō this persuasion.

Ninethly, let this cogitation also followe the minde, that repentance is not so much the worke of man, as the gift of God: which thing if thou shalt contemne while it is offered thee of God, it is to be feared that he more often casteth his pearles before swine.

Tenthly and lastly. The condition of late repentance. For men were wont rightly to say Penitentia sera rarò vera: Late repentance is seldom true. For he is not at all to be demed to repent, which after he can not sinne, dissembleth his repentance. And S. Augustine saith. The repentance which is onely looked for of him that is dying, I am afraied least that it also dye.

These tenne reasons hath it liked me to collect. The thinking whereof shall retaine vs in the feare of God, least that we shoulde abuse the greatnesse of the mercie of God, vnto our owne destruction. Let vs therfore in due time prepare vs to repentance, while as yet we be in perfect sound health. Let vs giue God the glorie, before darkenes come vpon vs, and before we dash our feete against the firie hills.

The places of this thirde parte of this Psalme are foure.

1 God sithens he is good, is not the author of any euill, but rather the fountaine and beginning

gimning of all goodnes.

2 God, sithens he is iust, is not a regarder of persons, but equall vnto all, according to the rule of his decree.

3 It is proper vnto God to helpe & succour the afflicted, and to shewe the way of saluation vnto such as go astray.

4 God, as he is mercifull, so is he also true, keeping his promises, according to the condicion of his couenaunt.

THE FOVRTH PART OF THE PSALME CONteined in this one verse.

11 For thy name sake o Lord wilt thou be mercifull vnto my sinne, for it is great.

This part is a repetition of praier for pardon of sinne wherein the affection of them that pray is made more feruent.

The Interpretation.

THis verse conteineth the fourth part of this Psalme which is a repetitiō of the crauing of a pardō, and of forgiuenes of

sinnes which is therefore annexed, that the desire and faith of the person praying may be the more enlightned.

In this prayer, there are two thinges to be obserued. First ẏ forme or maner of his praier Secondly, a double reason of the propositiõ. The forme of the praier is. To be merciful vnto my sinnes, or forgiue me my sinnes. This forme altogether agreeth with ẏ which ẏ Lord commendeth vnto vs in the 6. of Mathew. Forgiue vs our tresspasses. And with the prayer of the Publicane also. God be mercifull vnto me a sinner. Luke. 18.

In this propiciacion or shewing of mercie, there are moe things to be looked vpon, namely, a Figure, Truth, Faith, and such things as with Faith for the forgiuenes of sinnes are conioyned.

A figure of this remission of sinnes, were al the sacrifices ordained from aboue as in the law of God, and specially those which were named propiciatorie, by reason of the signification. This figure teacheth that there is no sinne, which is not forgiuen so that mercie or pardon for sinne be craued. For sacrifices expiatory or propitiatory for all sorts of sinners, were ordained in the law of Moises.

Truth, is the sacrifice or burnt offering of Christ,

Chriſt, which is effectuall to cleanſe and purge vs from all ſinnes, be they neuer ſo farre out of courſe, for ſo ſayth S. Jhon. The blood of Ieſus Chriſt cleanſeth vs from all ſinne. 1. Ioh. 1. Therefore there is no cauſe why any man ſhoulde thinke ẏ there is any ſinne inexpiable, whoſe pardon is craued.

Faith in the remiſſion of ſinnes receaueth her deſired forgiuenes and pardon. And this Faith is the knowledge, the ſupplication, and confidence in the promiſed mercie and pardon for Chriſtes ſake. And it is the rule or forme of conuerſion, or wholeſome repentance, before which goeth the knowledge of ſinne, and the ſorowe for ſinne, like as aboue is largely declared.

With Faith for remiſſion of ſinnes are together ioyned, Grace, & gift. Grace is the ſelfe iuſtification, that is, the abſolution frō ſinne of the perſon beleuing, the imputatiō vnto him of the righteouſnes of Chriſt, & the free acceptacion of him vnto life eternall. Of this Grace ſpeaketh S. Paul Rom. 5. Grace vnto iuſtification from many ſinnes. Gift is ẏ ſelfe gift of the holy Ghoſt, wherby man being iuſtified, is regenerate or ſanctified, that is, is mortified & quickned, that in deede he may be a new creature and liue according to the will of God: Or

as the Scripture ſpeaketh in an other place that he may feare God. For here is aſſigned the end of propitiation, in the 130. Pſalme, where it is ſaid. Mercy is with thee, that thou mayeſt be feared.

The propoſition is ſupported by two reaſons of which the one goeth before, the other followeth. The firſt is. For thy name ſake oh Lord. This name as it includeth ſomthing, ſo it excludeth alſo ſomething. It includeth three cauſes in the forgiuenes of ſinnes, whereof the firſt is Impulſiue namely Free promiſe. For God hath promiſed pardon of ſinnes vnto all that flie for ſuccour vnto his grace and fauour. This promiſe wil he neuer reuoke, becauſe he is true & conſtant in his promiſes. The ſecond cauſe is efficient, namely Goodnes and Mercie: for ſeeing he is good he neuer ceaſeth to doe good, and ſeeing he is mercifull, he is in deede touched with our calamitie & according to his promiſes he reacheth his hande to thoſe that fall. The third cauſe is the Ende, and that is two. Firſt The glorie of God: for the goodneſſe of God receauing ſinners into fauour, is publiſhed of the good Angels and of men. The later, That he may be iuſtified in his wordes, and ouercome whē he is iudged, that is, that his truth may be preached for that he keepeth his

his promises, and truly heareth, receaueth and deliuereth them which call vpon him. This reason excludeth all mans strength and affections from the causes in remission of sinnes. For seeing that for his names sake the Lorde forgiueth sinnes, truly it followeth that we can neither by any our merites, nor workes, nor sufferings deserue forgiuenes of our sinnes.

The later reason, is expressed in these words Because it is great, vndoubtedly this reason seemeth maruelous. Forgiue me (sayth he) my sinne: Why? Because it is great, For, where there are many sinnes, there is also required much mercie. For, as S. Paule sayth, The grace of God doth ouerabounde. Let none therefore dispaire, by reason of the multitude of their sinnes, but with an earnest hart let thē confesse their sinnes vnto God, and put their trust in the Lorde, with whom there is mercie and plenteous redemption. Psal. 130.

The places of this fourth parte of this Psalme are two.

1 That without mans merites, remission of sinnes is only had by reason of the promise of God, and for his goodnesse and glory also.

2 That the confession of sinnes before God, ought to be required from that person which is readie to craue pardon.

THE FIFT PART OF THE PSALME COMprised in these three verses.

12 Who is he that feareth the Lorde? he shal teach him the way that he would chose.
13 His soule shall abide in felicitie, and his seede shall inherite the land.
14 The secrete of the Lorde is vpon them that feare him: & he shall make knowen his couenant vnto them.

This parte is a description of the felicitie of them, which feare God truly: that is, which worship him with a true religion, which description shall no doubt excite men worthely to the zeale of godlines.

The Interpretation.

This part of the Psalme containeth a description of the felicitie of those which feare God and worship him with a true religion. This description is ordained to stirre vp

vp our affections towardes God. But Dauid beginneth this deſcription, from an admiration, by exclamacion and interrogation: Who is he (ſayth he) which feareth the Lord? As if he ſayd: O howe happie is this man, O howe bleſſed is he which feareth the Lord, and worſhippeth him with a true religion. For while we looke into our ſelues, we are extreamely wretched, by reaſon of ſinnes, but when we looke vppon our propiciator, fearing God, we are deliuered from our ſinnes, and we are endued with all kinde of felicitie.

Unto this admiration, he afterwardes layeth foure kinds of felicities of thē which feare the Lord, which are, True wiſedom, Spirituall ioy, or Gladnes, Bleſſing in his ſeede, or poſteritie, and in the miſteries of God, And a liuely feeling of Gods couenaunt in his heart. Concerning theſe, (when I ſhall firſt ſpeake a fewe thinges) I will ſet downe full inſtruction touching the feare of God.

He ſhall teach him the way that he would chooſe. This is the firſt parte of felicitie in thoſe ẏ feare God. God will adorne them with true wiſedō which feare him. And this is that which Dauid in an other place, & Salomon after him ſaith. The feare of the Lord is the beginning of wiſedom. But howe great ẏ force of *Prouer. 9.*

this wisedom is, Iesus the sonne of Syrache sheweth whē he bringeth in by ẏ way wisedom
Eccles. 24.24. her selfe speaking in these wordes. I the mother of good loue, & feare, and knowledge, and of righteousnes and hope. &c.

His soule shall abide in felicitie. This is the seconde parte of felicitie in them that feare God. A certayne spirituall gladnesse, and that perpetuall (for in deede by the phrase Morandi, is signified a constancie and perpetuitie) This gladnesse is peace of conscience, Ioy of the holy Ghost, and other swecte motions stirred vp in the heart by the holie Ghost, which are certayne tastes of eternall good things which we shall enioy in the life eternall, and are as it were certaine pledges which God giueth vs for a certayntie of the promised inheritance.

And his seede shal inherite the land. This is the third part of the felicitie in them which feare God, of ẏ posterity of thē vnto whom the foresayd inheritance is promised, that is a safe dwelling in the land, and commodious possession of thinges, which come forth of the earth. For by the worde inheritaunce, is vnderstood the stocke or kindred with their affinitie. Because therefore a speciall right in things commeth by inheritaunce the scripture calleth inhe-

inheritance full possession, and a speciall right of enioying thinges possessed. And this possession consisteth not so much in κτησει, the right inheritance, as in χρῆσει, the vse, & hath thereunto annexed a double condition or promise. One condition, if the successors doe not degenerate from the vertue of their godly parents. An other, if this possession haue not more detriment, then commoditie, whereupon it happeneth, that not a fewe children of the godly, which do not degenerate, may be taken away out of this life. For God so promiseth penitent persons long life, and benefits of this world, so that a better and more absolute benefite be not thereby hindered.

If any man here obiect the posteritie of the vngodly, yea that euen often times the vngodly possesse the land. I doe distinguish this matter, as I haue aboue set downe betwene κτῆσιν the possession, & χρῆσιν the vse of thinges. For although such are seene to possesse the earth, yet haue not these the vse thereof in thinges. Wherupon it often times comes to passe, that the richer men be, so much more wretched are they. Whereupon Esayas in his 3. cap. sayth: Behold the Lord God of hostes shall take away from Hierusalem, & from Iuda the stay and the strength euen all the stay of bread &

water: As the prophet distinguisheth here betwene bread, & the stay or strength of bread, so doe I iudge may be distinguished betwene the possessions of the lande, and the lawefull vse thereof.

The secret of the Lorde is vpon them that feare him, and he shall make knowne his couenant vnto them. This is the fourth part of the felicitie in them that feare God, that is to say, a liuely knowledge in their hart, of the mysterie and couenant of God. The mysterie or secrete, and couenant are all one in purpose, but are in order distinguished. It is called mysterie, or secrete, because it is a thinge vnknowen vnto flesche and bloode. For sayth S. Paule. The naturall man knoweth not those thinges which concerne the spirite of God. But it is called the Couenant, by reason of a bargaine which hath passed betwene God and Man. This is notably declared in the 17. of Genesis, where as the Lorde sayth thus: Behold my couenant is with thee, &c. Unto this promise doth agree the faith in Abraham, wherewith he reposeth him selfe vpon the promise made. The reason of this league or couenant is more plainely described in the 31. cap. of Hieremy, and in the 8. cap. Hebrues after this maner. Beholde, the dayes shall come,

1. Cor. 2.

sayth

sayth the Lorde of hostes, and I will strike a bargaine, euē a new bargaine with the house of Israell, and with the house of Iuda, not according vnto that couenant which I made with their fathers in the daye when I tooke them by the hand, to bringe them out of the lande of Egypt, which my couenant they brake, although I was an husband to them, sayth the Lord of hostes: But this shall be my couenant that I will make with Israell, sayth the Lord of hostes, after those dayes I wil put my lawe in their inward partes, and in their hartes wil I write the same (namely with thy finger, which is the holy Ghost) neither shall any man teach his neighbour any more, neither any man his brother, saying, know ye the Lord, for all shall know me from the least of them vnto the greatest of them, because I wil forgiue their iniquitie, and will not thinke vpon their sinnes any more. **This couenant doth Christ (rising from death to life) put his disciples in mind of, when he sayd:** I goe vp to *Iohn.20.* my God, and to your God, to my father, and to your father, &c. **The effect whereof is this, That God vouchsafeth to be our father, in forgiuing vs our sinnes, and in receauing vs vnto life euerlasting, for Christes sake our Mediator, and Reconciliator, and we ought to be**

his people, cleauing vnto him w a true faith, and obaying him. Wherefore, they are not at all partakers of this league, which liue voyd of the feare of God, and are as it were caried away forcibly with blinde and raging affections. This place would require that I should speake somewhat of the difference of the newe and olde league, or Testament. But because I haue spoken sufficient touching this difference, in my booke entituled, Enchyridion. I will here onely set downe the wordes of Clement, in his 8. booke called Stromatheon. As that olde Testament (sayth he) foreshewed the diuine workes that should come to passe in Iesus Christ: So the new Testament shall preache his deedes, that as the one did comprehende the truth in figures, so this other sheweth the truth of his forewarning, open the effects of this truth, and make it to be beleued.

Of the feare of God.

CHrist sending forth his Disciples vnto the lost sheepe of the house of Israell, amongest other precepts, gaue them this one also. Feare not those which slea the body, but can not slea the soule. But rather feare him, which can destroy both body and soule

ſoule into hell fire. Here Chriſt maketh two kindes of feare, The one in deede whereby we feare men, but the other whereby we feare God.

The feare whereby we feare men, is two fold. A right, and a wronge. The right feare is naturall and preſcribed, and ſo farre is it good & laudable, when ſeruaunts feare their Lords and maiſters, and children their parents, with reuerence. A wronge or peruerſe feare of mē, is that whereof Chriſt here ſpeaketh, which carrieth vs away from the right way, & which cauſeth that through feare of euill (which ſeemeth to beſtow heauenly treaſures vpō earthly creatures) we leſſe regard the health of the ſoule, then we doe the health of the body. Many hauing bene vtterly brokē with this feare, in all ages haue layed aſide the confeſſion of their ſinnes vnto God.

Of ý feare wherewith we feare God, there are many ſortes. For there is a feare ſeruile, touching the which S. Paule ſpeaketh in the 8. Rom. You haue not receaued the ſpirite of bondage againe into feare, but you haue receaued the ſpirite of adoption, of the childrē of God, by whome we cry, Abba, father. Here S. Paule maketh a certaine ſeruile feare, whereof in deede the holy Ghoſt is Author,

which spirite we are sayd to receaue, when it is effectuall in our hartes. This feare therefore because in deede by the preaching of the law, it proponeth health vnto vs, (but adding a most hard, and altogether impossible condition) can stirre vp nothing in our mindes but feare of punishment, as though seruauntes shoulde looke for their maisters displeasure, with great anxietie and fearefull conscience. Here therefore is a feare without faith, and it is most rightly called a seruile feare, which is none other thing, but the feare of punishment for sinnes committed. Of this kinde of feare, doth Syrache speake in his 36. chap. And send thy feare amonge the nations, which seeke not after thee, that they may know that there is none other God but thou, and that they may shew thy wondrous workes. This feare either thoroughly bringeth and driueth men vnto repentance, by reason whereof it is rightly called, the beginning of wisedom: either els driueth men vnto desperation, & procureth hatred towards God, namely, when the conscience ouercome with the ponderousnes of sinne, vtterly perisheth: then which thing vndoubtedly there can be nothing more heaup or sorowfull. Dauid with feare of punishment is brought to repentance, but Saule into desperation.

ratiõ. Peter with feare of puniſhment becauſe he denyed Chriſt, wept and was driuen to craue pardon. But Iudas deſpayring of pardon, hanged him ſelfe. Magdalen with feare of puniſhment, was brought vnto Chriſt, but many as Caine, Iudas, Iulianus, &c. haue for feare of iudgement deſperatly deſtroyed them ſelues. Therfore this is a ſeruile feare, which is alſo rightly called a feare of offending, the firſt ſteppe vnto life, ſo that we vſe the ſame in ſuch ſort, as we ought rightly to vſe. Hereunto pertaineth that prouerbe, cap. 14. The feare of the Lord is as a well ſpringe of life, to auoyd the ſnares of death.

There is alſo a ſonnelike feare, which is the effect of the ſame ſpirite in thoſe that are conuerted. And this ſonnelike feare is a pure zeale or affection of our worſhipping God, with an humble ſubmiſſion, reuerence & loue, and ioyned with an earneſt ſtudy or care to eſchewe all offence towards God, according to that ſaying of Joſua 24. Now therefore feare the Lord and ſerue him in vprightnes, and in truth. Here the later part of the ſentence is an interpretation or definition of the firſt. Of this ſonnelike feare there are two partes, namely, Timor Cultus, and Timor Culpæ, that is, feare to worſhippe God, and feare to offend

him. Feare to worship God, is that wherwith we submitting our selues vnto God, doe reuerence and loue him, yeelding him from a true beliefe in him, dutifull worshippe and honour, Feare to offende God, is wherewith we are warye and carefull that we offend not God our most sweete father. And although the seruaunt also stand in feare that he offend not his Lorde & maister, yet notwithstanding there is great difference betwene a seruile feare, and a sonne-like feare. For the seruaunt feareth his Maister as one that is seuere, and with a secret or inward hate of feare. But the sonne feareth his most sweete father, with a loue & a reuerence. For he counteth nothing more deare then to please his father by all meanes. Of this sonne-like feare, there are many commendations in the sacred word of God, out of which we will set downe a fewe. Psal. 19. The feare of the Lord abideth pure, world without ende. But this feare is called pure, both of the subiect, & of the effect. For as it is in the pure, that is, in such as are purified by faith: So the faithfull soules keepe them selues in puritie and holines, that they doe not defile them selues with the vnpure worlde, in all kinde of filthines. For, as Salomon sayth: The feare of the Lord hateth euill. And Syrache sayth: The feare

prouerb. 8.
Ecclesiast. 1.

feare of the Lord driueth out sinne. As therefore the beginning of mans pride (sayth Syrach cap. 10.) is to fall away from God, and to turne away his hart from his Maker: So there is one feare of God, which is able to keepe vs in the obedience of the commaundements of God, and in all holy subiection. Againe in the 25. of Syrache. Great is he which possesseth wisedom, but none is greater then he that feareth the Lord. Also in an other place. The feare of the Lorde in puritie exceedeth all things. Moreouer, He that feareth the Lord, shal not tremble at any thing, and he shall not be afraide, seeing he is his hope. Blessed is the soule of him that feareth the Lord. Moreouer, Riches and strength exalt the hart, but the feare of the Lorde is aboue all these. Nothing is lacking where as is the feare of God. The feare of the Lord is a Paradise of blessing. In y 112. Psalme there is extant this commendation. That he shal not be afraide of euill tidings, because his hart is fixed, and beleueth in the Lord, His hart is established, therefore he will not feare, vntill he see his desire vpon his enemies. To be short, as the well springe of all goodnes, both in this life, and in the life to come, is the feare of the Lorde: So the surging springe of all e-

uil, is, not to feare God, according to that saying of Syrache, cap. 6. Except a man keepe him selfe diligently in the feare of God, his house shall sodenly be ouerthrowen.

The places of this part of the Psalme, are foure.

1 First, that they which feare God are taught from aboue, that is, are by the holy Ghost effectually enstructed in the wayes of the Lord.

2 Secondly, that mans chiefe felicitie, yea & also mans chiefe good grace is in the feare of the Lord.

3 Thirdly, that such as feare God doe daily profite in heauenly wisedom.

4 Fourthly, that such as are without the feare of God, are vtterly ignorant of the secret wisedom of God.

THE SIXT PART OF THIS PSALME, CONtaining seuen verses.

15 Myne eyes are alwayes vpon the Lord of hostes, because he shall bringe my feete out

out of the ſnare.

16 Looke vpon me and haue mercy vpon me, becauſe I am alone, and in trouble.

17 The ſorowes of my hart are encreaſed, deliuer me out of my miſeries.

18 Looke vpon myne afflictions and my trauell, and be fauourable vnto all my ſinnes,

19 Behold myne enemies, becauſe they are encreaſed, and they hate me with an vniuſt hatred.

20 Preſerue my ſoule, and deliuer me, that I be not made aſhamed, becauſe I haue truſted in thee.

21 Integritie and equitie ſhall preſerue me, becauſe I haue truſted in thee.

This is a petition for deliuerance from preſent daungers, wherein Dauid was exerciſed, when as Saule perſecuted him.

The Interpretation.

Now doth Dauid accommodate or aptly frame his generall petition for the time of his preſent perills, wherein he was diſtreſſed, when Saule perſecuted him: and in the firſt place he prepareth him ſelfe a way vnto prayer, with a newe briefe begin-

ning, wherein both the gesture and affection of him praying, is expressed. After that, more often doth he repeate the self same proposition, ỳ confidence of him selfe to be heard, might the more be excited in him. Afterwardes he frameth a conference betwene his owne cause, & the cause of his aduersaries.

The gesture & affection of him thus praying, is shewed in these wordes: Myne eyes are alwayes vpon the Lord of hostes, that is to say, looke vp, or are lift vppe. For we were wont to direct both our eyes, and our handes, thether, from whence we doe looke for helpe, and therefore he sayth afterwarde: because he shall bringe my feete out of the snare. That is to say, he shall deliuer me out of daunger, wherein I am now. Therfore by the direction of the eyes, is signified a most intentiue affection of him that prayeth, which resteth him selfe in the confidence of Gods promise. As therefore the promise offereth helpe: So faith beholdeth the helpe offered, whereupon the feruent affection of him that prayeth, is enlightened. The snare signifieth the guilefull deceites and priuy mischiefes of his enemies, a Metaphor taken or borowed as from the snares of hunters, wherewith they priuily practise the death of their game.

Looke

Looke vpon me, & haue mercy vpon me, because I am alone and in trouble. A proposition of prayer, and a most sweete reason of the same, which consisteth in this infallible and vnmoueable principle, God regardeth the destitute and afflicted persons, which call vpon him through faith, and sheweth mercy vnto them. In this place we must obserue the kinde of calamitie, wherewith God was wont very often to exercise his seruaunts. For he not onely casteth them forth to be encountered with many enemies, but also he suffereth them to be destitute of the helpe & comfort of their frends and neighbours, and therewith to be afflicted. And that doth he vndoubtedly with a fatherly affection, to teache vs, that as without him there is nothing to be looked for but daunger and mischiefe: So all welfare, blessing, and helpe doth depend of him. Let vs therefore (if at any tyme we fall into like daungers) follow this example of Dauid: and let vs beleue that God is none otherwise affected or disposed towards vs, then he was towards Dauid, so that with like faith and confidence we doe flie vnto him for refuge. For God is not the regarder of persons, but doth most iustly discerne their causes.

The sorowes of my hart are encreased, de-

liuer me out of my miserie. This verse is absolued or expounded with a complaint and a prayer. The complaint is very great: For Dauid makes not his mone so much for the griefes of his body, as for the distresses of his soule. For while the body is externally assaulted, the minde within is troubled with cogitation of sinne. For the godly doe know that externall affliction is the punishment of secrete offences. So often as therefore the godly are afflicted, they fall into consideration of their sinnes, not that they should be vtterly destroyed with the weight or hugenes of their sinne, but that they should flie vnto God for succour, with their prayers, who onely, is able to lighten them of the most troublesom and most grieuous burden of sinne, yea and also to lay aside the same. Wherfore straight way followeth his prayer. Deliuer me out of my miseries. That is to say, deliuer me from reproche & persecution, or from affliction. In this place let vs consider, there are two maners of afflictions, wherewith the children of God are in this world exercised, namely, reproch, or slaūder, and vexation of minde and body. Of these speaketh the wise man. Sap. cap. 2. Let vs examine him with rebukes and torments, &c. Againe 1. Tim. 4. For therefore we labour, and

are

rebuked, becauſe we truſt in the liuing God.

Looke vpon myne afflictions and my trauells, and be fauourable vnto all my ſinnes.

Here Dauid plainly confeſſeth, that he by his ſinnes hath deſerued theſe preſent afflictions, which that they may be mitigated, he craueth remiſſion of ſinnes. For this is a moſte perfect order, firſt of all we muſt craue of God forgiuenes of ſinnes. This being obtained, the hart is made cleane. When the hart is purified, after a right order is then the mitigation of puniſhment, or pardon therefore craued. For as in curing the body, ſo in ꝑ diſeaſe of ꝑ ſoule, muſt we firſt take away the cauſe of ꝑ diſeaſe.

Behold myne enemies, becauſe they are encreaſed, and they hate me with an vniuſt hatred. Dauid here doth exaggerate his daũgers, by reaſon of the multitude and cruelte of his enemies, as if he ſhould ſay. And although O God, I am giltie before thee, and haue deſerued this affliction, wherewith I am aſſaulted, yet notwithſtanding myne enemies haue no iuſt cauſe why they ſhould perſecute me. They falſly ſay that I rule my kingdom tyrãnically after my owne will. But thou knoweſt that by thy commaundement I was anoynted to be king. For the which cauſe they perſecute me with a tyrannous hate.

Dauid in this place beareth a type or figure of the Church of God: For as he was vniustly tossed into exile hether and thether of his enemies, & with an implacable hatred molested: So the Church of God hath alwayes enemies in this worlde, which persecute the same, in some place mo, & in some place fewer.

And there are besides Epicures, three kinds of enemies of ỳ Church of God. Namely, Sophisters or subtill cauillers, hypocrits, and tyrants. Sophisters inuade the doctrine, that ỳ same being either abolished, or depraued, the body of the Church might by litle and litle fal away to confusion. Hypocrites with fained holines and superstition, lay snares and traps for the ouerthrow of the Church, & tyrants with open force and bloodshed assault the Church, & endeuour them selues vtterly to extinguishe ỳ same. But what must the Church doe? First of all she must comfort her selfe with the promise of Christ, who saith: The gates of hel shal not preuaile against her. Moreouer against Sophisters, she must maintaine the puritie of doctrine, & must beware the foundation be not vndermined. Against hypocrites she must oppose the saying of Christ, They worship me in vaine, teaching traditions of mē. And against tyrants, she must by following this example of

Mat. 16.

Dauid

David, flie vnto prayer: For tyrants in this world are more ouerthrowen w̄ prayer, thē w̄ any weapons. For ỹ reason grounded by faith is a most safe refuge of Christians against tyrants, & enemies of ỹ Church. For it is sayd of Salomō: The name of the Lord is a strōg tow er, the righteous runneth vnto it & is exalted. Prouer. 18.

Furthermore the reason of praying a right against our enemies must be retayned of vs. For, sithens Christ biddes vs pray for our enemies, and Dauid full of the holy Ghost, prayed against his enemies, it is needefull that we keepe both the differences of our enemies, and discerne the maners of prayer. For there are enemies euen onely of our cause, either else onely of our person, or they are our enemies in both respectes at once. If they be enemies to our cause, that is, of the true doctrin which we professe, we must pray vnto God that he would defende our cause against our enemies, and them conuert, if they may be amended, either else them vtterly to destroy if they be obstinate and inemendable. If they be enemies to our person, or be hurt by vs, then according to the rule of Christ, we must craue pardon, and the iniury which we do them must be recompensed. Or if they be not hurt by vs, we must then pray for them, that of enemies,

they may be made our frends, or if that can not be, we muſt then craue defence from aboue, & gainſt their crueltie. If they be enemies to both cauſes, that is, both to iuſt cauſe, and to our perſon, we muſt followe the example of Chriſt, for a rule: who prayed for the emendable enemies of his doctrine, and of his perſon, and prayed for reuenge againſt thoſe that were inemendable.

Preſerue my ſoule, & deliuer me that I be not made aſhamed, becauſe I haue truſted in thee. This verſe agreeth with the ſeconde and it conſiſteth in a rethoricall Enthymem which by chaunging the order, is after this maner concluded for Logicke: As thus, I David truſt in thee oh God. Therefore preſerue my ſoule, that is, defend my life, and deliuer me from mine aduerſaries: leaſt being fruſtrate of my hope, I periſh, & they reioyce & triumphe ouer me. The principle whereby the Antecedent of this Enthymem is applied, is aboue expreſſed in the thirde verſe by theſe wordes. Yea all that truſt in thee ſhall not be aſhamed, but thoſe ſhal be aſhamed which tranſgreſſe without cauſe. But touching this principle looke vpon thoſe matters which we haue aboue noted vpon the third verſe.

Integritie and equitie ſhall preſerue me, becauſe

becauſe I haue truſted in thee. This prayer is ful of confidence, for Dauid oppoſeth his innocency againſt ỹ accuſatiō of his enemies, which laid to his charge as though he wēt about ambitiouſly to aſpire vnto an other mans matter. But againſt this ſlaunder doth he (as I ſayed) oppoſe his vprightnes and iuſt dealing. Integritie or vprightneſſe is that ſinceritie wherewith Dauid knew him ſelfe to be free from all deceit and fraude. Equitie is the effect or frute of integritie. For this is heedefull and warie that ſhe hurt not her neighbour, but that ſhe may rather conuert all thinges vnto her emolument or profit. But, that Dauid laboureth not this matter with his innocencie alone, the reaſon following declareth: Becauſe (ſayth he) I haue truſted in thee. Before God doth Dauid endeuour him ſelfe, therefore with confidence in his promiſe, for the remiſſion of his ſinnes, and for the promiſed kingdome: But when he beholdeth his enemies, he now ſupporteth and comforteth him ſelfe, in the goodnes of his cauſe.

In this place, we muſt obſerue a notable difference betweene Philoſophicall and Chriſtian conſolation. The chiefe conſolation Philoſophicall is in aduerſitie, when a man is perſwaded in his conſcience ỹe ſuffereth iniuſtly,

which consolation vndoubtedly is not seldome mixed with consideration of the wrath of God. Like as euen in that same saying of the Poet it appeareth.

Nec meriti pœnam pateris, sed numinis iram:
Est aliquid magnis crimen abesse malis.

Thou neither suffrest paine (but wrath of God) deserued by thee:
Some fault there is, (frō mischiefes great) yet cleare although thou be.

For howe much from any parte sorowe is lightned or aswaged in men not conuerted, when they seeme to suffer aduersitie vniustly: so much from the other parte doth sorow augment and encrease when they thinke that God is angry with thē. But Christian consolation in time of aduersity is not onely moued with goodnes of the cause, but with confidēce in the promises of God: with which consolation, the afflicted person both perswadeth him selfe that his sinnes are forgiuē him, and that he feareth God not as a mortall iudge or as a Tyrant, but rather that he acknowledgeth him for his most gentle & mercifull father, whereupon he conceaueth assured hope of his deliuerance in time to come.

Pompey, flying away from Cesar, what time his host was partly scattered, and partly slaine,

slaine, did not doubt but ꝑ his cause was more iust: with cogitation whereof perhaps he somwhat cõforteth him selfe. But because he was ignorant of the promises of God, he fell sillie wretch into thinking on the prouidẽce of God, and at length he reasoneth with him selfe that in deede he had no prouidence, in that respect whereas Julius in the worse cause vanquished him the more iust defendant.

But Dauid hauing sundrie daungers obiected before him doth not onely comfort him selfe with his innocency: but also & that much more, with thinking vpon the prouidence of God: whom he truly beleued would heare his praier, and that at the length he would deliuer him out of the snares of his enemies.

If any man perhaps alleage here. Dauid trusting in ꝑ goodnes of his cause could more easily tolerate his afflictiõ, what shal we say of ꝑ affliction, which a man procureth by his own fault? Shal this afflicted person dispaire vnder the burden of his affliction? In deede it is sure, that he can not say with Dauid, Integrity and equitie shall preserue me. Shall he therefore crie out with Cain. My iniquity is greater, thẽ Gods mercy? Shal he through impatiẽce say, Cursed be the hower wherein I was borne? Shall he dispaire with Saule? Or shall he

strangle him selfe as Iudas and Achitophel did? God defende that men shoulde haue suche thoughtes in their heartes. For there are certayne waies and pathes vnto the gates of hell: wherefore all men must very greatly beware yea how great sinners soeuer they be, yea euen although the multitude of their sinnes neuer so much exceede the sandes of the sea: what then shall that man do here which hath wretchedly laid vpon himselfe affliction through his owne faulte? As in the more difficult disease of the bodie, there needeth a more present remedie: So in this wrastling of the conscience with sinne, there needeth the more effectuall remedie, there needeth the more sounder counsell, least man being broken or vterly bruised with conscience of sinne, he fall with many sinnes into desperation, and eternall destruction. But to the ende that the afflicted person may vse sound counsel and wholesome remedy without all errour, he shall (as good right is) consider these nine thinges in order, set downe.

First of all, he þ is visited with affliction by reason of certayne sinnes, shall not hipocritically extenuate or dissemble his sinne to be but slender or lesse then it is, neither with multiplying his sinnes with other mens sinnes shal he deceaue himselfe: But rather let him examine

mine him ſelfe & his iniquity, & he ſhal ballãce or way downe ꝓ ſame with true & iuſt ballance He ſhall thinke whõ he is which he hath offended namely God, a iuſt iudge frõ whõ no thing can be hid. He ſhall thinke, who he him ſelfe is which doth offende, namely man, or rather a ſhadow of inã. For if he be not worthy (as Cicero ſayeth) of the name of a man, which will ſpend a whole day in pleaſure, what ſhall we ſay of him, which walloweth him ſelfe almoſt his whole life time in the filthy myre of ſinne? He ſhall thinke vpon the enormitie of his ſinne yea, vpon the filthines, greatnes, and multitude thereof: Theſe when a ſinner rightly thinketh vpon, which feeleth any ſingular groſſe layed vpon him, he weepeth and waileth. And ſo that the whole man both in bodie & in ſoule is vexed with horrible panges of griefe. Concerning this matter the reading of the Pſalmes offereth vs many figures, of which I will bring in one in ſtead of moe, out of the 38. Pſalme where Dauid ſo deſcribeth his ſorowes and feares by reaſon of his ſinnes ſaying. Becauſe thy arrowes haue light vpon me, and thy hand lyeth vpon me, there is nothing ſound in my fleſh, becauſe of thine anger. neither is there reſt in my bones, becauſe of my ſinne, For, mine iniquities are gone o-

uer mine head, and as a weighty burden they are too heauy for me. My woūds are putrified and corrupt by reuson of my fooliſhnes. I am bowed & crooked very ſore, I go murning all the day. For my raines are ful of burning, and there is nothing ſoūd in my fleſh. I am weakned and ſore broken, I rore for the very griefe of mine hart. Lord I power my whole deſire before thee, & my ſighing is not hid frō thee. Mine hart panteth my ſtrength faileth me, & the light of mine eies, euen they are not mine owne. Here Dauid in his owne perſon diſplaieth ꝑ motions or affects & the grieuous vexacions in mē, which w a true ballāce do way their own ſinnes. For they do not eſteme their ſinnes w their owne ſence & iudgement as doe hipocrites & carelos perſons: But rather w the maieſty of God whome they haue offended, w the filthines of ſinne, & w the punishments due vnto ſinne, according to ꝑ ſentence giuen in the law. But although few ſuch like motiōs are in worldly mē, as were in Dauid & Ezechia: yet nedefull it is, ꝑ they which are afflicted by reaſon of their ſinnes ſhould be touched with true ſorow for their ſinne without hipocriſie. We muſt in this place beware of the errour of Papiſts which teacheth, that ſuch a like cōceaued ſorow for ſinnes may merit forgiuenes therof.

For

For although this ſorowe goe before the crauing of pardon, yet there is no cauſe of mercie or pardon. Wherefore no man ought here to diſpaire, if he feele not ſo many ſorowes and feares in him ſelfe, as were in many excellēt & mighty holy perſonages, but let him be hartely ſorie that he hath offended God, and let him hate ſinne, whereby he hath procured him ſelfe ſuch affliction.

Secondly, leaſt (feeling as it were the ſorowe of hell, by reaſon of the greatneſſe of his ſinne) he doe not diſpaire in theſe terrours: he ſhall call to minde, that the promiſes of God touching free remiſſion of ſinnes, are vniuerſal. For, as S. Paule ſaith. There is one Lord ouer all, riche towardes all them which call vpon him. Alſo I will not (ſaith the Lord) the death of a ſinner, but that he be conuerted and liue. And our Sauiour Chriſt ſaith: This is the will of the father which ſent me, that euery one which ſeeth the ſonne, and beleueth in him, hath life euerlaſting. And againe: So it is not the will of my father, that any one ſhoulde periſh, &c. Math. 18. Alſo God will that al mē ſhould be ſaued, & come to know ledge of his truth. 1. Tim. 2. Moreouer, God is lōg ſuffering towards you, not willing that any ſhoulde periſh but to receaue all men to

Ezech. 33.

Iohn 6.

1. Tet. 3.

repentance. And S. Bernard saith: He came into the world for comfort of the wretched. Great is the prouidence, from the eternal bosom of the eternity, that namely, God wil not the death of a sinner, but rather that he be cōuerted & liue. Let no man therfore thinke him selfe excluded frō this vniuersall promise. For he that doth this, wrapperh him selfe in a new giltines as he that maketh God vntrue or vntrue in his promises.

Thirdly, he shall thinke of Gods vniuersall commaundement. For as the promise is vniuersall: So also the commaundement of God, (which enioyneth vs vnto conuersion) bindeth all men a like. When we therefore heare this sentence in the Prophetes. Be ye conuerted vnto me, O ye sonnes of men. Againe, Let euerie one of you returne from his euill way &c. Let vs thinke that admonition pertaineth vnto all mortall men, and that this commaundement of God bindeth all men either vnto obedience, or vnto punishment for their disobedience. Therefore when the person afflicted vnder any crosse for his sinnes, heareth this commaundement of God, let him beware that he despise not this word of God. The sonne of God likewise enioyneth the same vnto all persons and especially to those that labour

bour vnder the crosse and are laden with their sinnes. For so he sayth: Come vnto me all ye that labour and are loden, I will refreshe you, and you shall finde rest in your soules. For as he him selfe witnesseth: He came to saue that which was lost. Let no man therefore be terrified with the greatnes or filthines of his sinne, whereby he the lesse obeyeth the commaundement of God which calleth him. Matth. 11. Luke. 19.

Fourthly, least the vnculines of sinne be a let vnto vs, whereby we the lesse obey the commaundement of God, let vs thinke vpon the λυτρον, that is, the raunsome which was payed for the sinnes of the worlde. For this raunsome sithens it is of infinite price, it can not be that any mans sinne shoulde be so farre out of course, that his payne could not be redeemed with suche a price. Cain dispairing crieth. My sinne is greater, then that it may be pardoned. To this sayeth S. Augustine, Thou lieste, O Cain: for Gods mercy is greater then the misery of all sinners. Aug

Fiftly, let the examples of the greatest sinners which haue bene receaued into Gods fauour, be considered of vs. Who was euer a greater sinner, then Adam? but this man was yet receaued into Gods fauour, as by his example he maye teache vs that no man hath sin-

Maior est misericordia Dei, quam omnium peccatorum miseria. Cain

ned so much, but he may be receaued into fauour, so that he do flie vnto the mercie of God. What hath not Manasses appointed for him selfe? But by the grace of God his sinnes were dried vp. The sinnefull woman in Luke through faith became the child of God. The theefe repenting him selfe at his death, heard this most sweete voyce: This day shalt thou be with me in paradise. S. Paule writeth of him selfe. I haue obtained pardon, that Iesus Christ might shewe in me all maner of long suffering that I might be an example vnto those which should beleue, vnto life euerlasting. And thus farre pertaineth the calling of the Gentiles.

Luke.18.

1.Tim.1.

Sixtly, in thinking of these, that is (of the vniuersal promise, of the vniuersall commaundement, of the price or raunsome payd for the sinnes of the worlde, and of the examples of those sinners which are receaued into fauour) is conceaued or kindled a litle flame of faith working by the holy Ghost, and becommeth effectuall in the worde according to the determinate good will of God.

Seuenthly, when faith is conceaued or kindled, we must craue pardon of our sinnes, in this prayer faith by litle and litle encreaseth & augmenteth, vntill ỳ with assured confidence,

the

the ſinner beleueth his ſinne is forgiuen him.

Eightly, after pardon obtayned, we muſt craue of God the mitigation of that affliction or aduerſitie wherewith we are viſited which if it be not vtterly taken away, or be not mitigated by ſome meanes, yet it falleth out truly (if it be tempered with patiẽ,cea moſt acceptable ſacrifice vnto God. So the obedience vnder affliction which Dauid had in him ſelfe became a ſacrifice for the adultery and murther which he had committed. Whereuppon he him ſelfe ſingeth. A ſorowful ſpirit is a ſacrifice to God *Pſal.51.* A contrite & an humble heart, oh God doeſt thou not deſpiſe. Alſo after this maner, the due puniſhmẽt whith the theefe had was made through faith by obedience a thankefull ſacrifice. To be ſhort euery croſſe or tribulation, whether it be deſerued, or not, when it is tempered with faith and obedience, is counted an acceptable ſacrifice vnto God, yea though in it ſelfe nature it is a puniſhment for ſinne.

Ninethly and laſtly, let there be added a thankeſgiuing vnto God, with a godly purpoſe, to beware of all offence towards God afterwards. For as the giuing of thankes, is the acknowledgemẽt of the iudgement & mercy of God, puniſhing vs with a fatherly minde: So the godly purpoſe is the witneſſe of the holy

Ghost as touching true conuersion and faith.

The places of this parte of the Psalme are fiue.

1 True inuocation or prayer vnto God is the most sure & safest refuge against all kinde of euill.

2 It is proper vnto God, to haue mercie vpon afflicted persons, which call vpon him.

3 The outwarde tribulation or calamitie is the punishment for the inward sinne.

4 The deliuerance from all maner of euills must take her beginning from crauing remission of sinnes.

5 That the Church hath alwayes enemies, which persecute her with an implacable hatred.

6 A minde perswading her selfe in the thing that is right, and a most strong confidence in God, are defenses against our enemies.

THE

THE SEVENTH PART OF THIS PSALME IS *only one verſe.*

22 Deliuer Iſraell oh God out of all her troubles.

This laſt part is a generall prayer for the deliuerance of all Iſraell, being the whole Church of God, from all euill in this world.

The Interpretation.

DAuid here paſſeth from the figure Hypotheſin, that is from the groũd of the matter vnto Theſin, that is his determinate purpoſe. For hitherto hath he prayed for him ſelfe, as a mẽber of the Church: Now he praieth for the deliuerance of all Iſrael, that is, of the true Church of God.

But what is the reaſon of this name? why the Church is called by the name of Iſrael? The name of Iſrael was giuen vnto the Patriarke Iacob, by euent, as we read 32. chapter of Geneſis. But, ſithens that God (not after the maner of men) giueth names vnto men,

but bestoweth also vpon thē the effect or thing it selfe, that the euent may surely verifie the same, it is a thing worthy of the labour, that we do here more deepely consider the reason of this name, and why it is attributed vnto the whole Church of God.

Before that God gaue this name Israel, there was a most grieuous trouble & vexation in Iacob. For he feared sore, least that he with his sonnes & their wiues should be vtterly de-
Gen.27. stroied of his brother Esau, by reason in times past he tooke away his blessing & inheritaunce of the first begotten.

After that in his trouble he prayed feruently, and that way to worke with God he goeth by ý which he knew he should be able to ouercome him: that he woulde heare him when he called vpon him, & that he would deliuer him out of his present daungers. For he vrgeth the promises of God, for so he said: O God of my
Gen.31. father Abrahā, And God of my father Isaac. Thou Lord which hast commaūded me, saying returne vnto thy land, and vnto thy kindred, and I will be with thee.

After his praier he prepareth him towards his iorney and all a whole night long wrastled with the Angell of God, and preuayled: by which euent, the Angell chaūgeth the name of

Iacob,

Iacob, ſaying. Thy name ſhal no more be called Iacob, but Iſrael: becauſe thou haſt had power with God, thou ſhalt alſo preuaile with God and men. Gen. 32.

Iſraell, therefore according to the Etymon or true expoſition is called the ouercommer of God, or the prince of God, ſo called, becauſe he valiantly fought with God, and preuailed. No doubt a notable kinde of victorie is this whē man being but earth & aſhes doth wraſtle with God, & beareth away the victory. Now it is not obſcure to ſee, why this name of Iſraell is attributed vnto the Church of God. Iacob was a figure or type of the whole Church, and an excellent member of the ſame. As therefore he is tried, he prayeth, he wraſtleth with God he ouercommeth, and beareth away the bleſſing: So the Church of God is troubled and tried in this world in diuerſe maners, in trouble & triall ſhe praieth, in praier ſhe wraſtleth, and beareth away the victorie. This example therefore, doe all the children of the promiſe followe, that is, true Iſraelites haue the maſterie and ouercome God, not with weapons which the fleſhe vſeth, but with weapons teached them euen from God him ſelfe. For he ſtirreth vp in them the ſpirit of faith by which they beleue his promiſes, and perſwade them

selues that he is so true, that he can not lye, that he is so wel able that he can performe his promises, and so good, that he most assuredly will fulfill that which he hath so fatherly promised.

True Israelites therefore, then shall we be counted when as being firme & strong in faith, we stay & rest our selues in ỳ promises of God, and with the same faith ouercome all kinde of troubles and temptations. Therefore so often as we reade that the Church of God is called by the name of Israell, let vs consider, that both the Church sustaineth a most grieuous wrastling in time of triall, and also obtaineth the meanes of victorie which is faith in the promise of God. For so sayth S. Iohn the Euangelist. This is the victorie which ouercommeth the world, euen our faith. 1. Ioh. 5.

The places of this seuenth parte of the Psalme are three.

1 That the Church is in this world subiect vnto persecution.

2 That we must pray for the deliuerance of the Church.

3 That the Church at the length shal beare away the victorie.

FINIS.